THE

Compleat Midwife's

PRACTICE ENLARGED,

In the moſt weighty and high Concernments of the

BIRTH of *MAN.*

Containing a perfect DIRECTORY, or Rules for *Midwives* and *Nurſes.*

As alſo a Guide for *Women* in their Conception, Bearing and Nurſing of Children: From the Experience of our *Engliſh* Authors.

Viz. { Sir *Theodore Mayern*, Dr. *Chamberlain*, Mr. *Nich. Culpeper*, } And others of Foreign Nations.

WINCHESTER MEDICAL SOCIETY

With Inſtructions of the Queen of *France*'s *Midwife* to her Daughter, a little before her Death, touching the Practice of the ſaid Art.

As alſo a farther Diſcovery of thoſe Secrets kept cloſe in the Breaſt of Sir *Theodore Mayern*, Mr. *Nicholas Culpeper*, and other Engliſh Writers, not made publick till now.

The Fifth Edition Corrected, and much Enlarged,

By *J. P.* Fellow of the College of Phyſicians, *London.*

The whole Illuſtrated with Copper Plates.

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MANCHESTER MEDICAL SOCIETY

THE PREFACE

By Several

PRACTITIONERS

in and about the

City of *LONDON.*

IT is high time, ſince there have been already publiſhed many Treatiſes in this kind, for us to declare our thoughts for the publick good. We have peruſed all that have been in this nature in Engliſh, and find them ſtrangely deficient, ſo crowded with unneceſſary Notions, and dangerous Miſtakes, that we thought it fit to give you warning of them, to prevent for the future, the many unfortunate Miſchiefs attending upon ignorance of theſe Matters.

It is admirable to us, that our Country ſhould be ſo much deluded, to build all their practice on ſuch Authors, that have not at all conduced to any conſiderable advan-

tage in this ſo neceſſary and uſeful Art, as the preſerving of Mankind. How many miſerable Volumes have theſe late times brought forth? Not to diſparage any that have deſerved, but in ſo weighty a Concernment as this, we muſt ſtand upon our integrity. There hath been a reaſonable intention in the publiſhers of ſome Books, *viz. The Birth of Man*, the moſt Ancient, but very much unfurniſhed; as alſo the Books of *Child-birth*, *The Expert Midwife*, the worſt that hath been written in that kind, in French; and it's almoſt a Miracle to us, that Mr. *Culpeper*, a Man whom we otherways reſpect, ſhould deſcend ſo low, as to borrow his imperfect Treatiſe from thoſe wretched Volumes, ſome of which are before mentioned; and we muſt deal faithfully with you, that, that ſmall piece of his, intituled, *The Directory for Midwifes*, is the moſt deſperately deficient of them all; except he writ it for neceſſity, he could certainly have never been ſo idle to have expoſed it to the light.

Now, to give you a true information of what we have here done for your good, we ſhall not only juſtifie what is here contain'd from our own Experiences, but fully demonſtrate from the Writings of the beſt Practiſers both of the *French*, *Spaniſh*, and *Italians*, and other Nations; and we muſt clearly confeſs, that we are highly obliged to the incomparable

parable labours of that moſt Famous Woman of the World, *Madam Louiſe Burgeois*, late Midwife to the Queen of *France*: The praiſes that we read of all thoſe that ever heard of her, are not ſo much a flouriſh, as truth; for her reaſons are ſolid experiences, and her witneſſes have been all of the moſt eminent Perſons of *France*; and not only of her, but as we have already expreſt, of the moſt excellent known Men and Women of this Art of other Countries: It's upon this account that we break the barriers, and boldly ſtand the brunt of all Cenſures.

The chief occaſion of this Book, is, to make it a great Exemplary, and School, where Medicine married to the Midwife's induſtry, may teach every one the admirable effects of this art of Midwifry.

And now knowing, Reader, that the Receipts herein contain'd, which have ever had happy ſucceſſes, are not made publick to the World on any other deſign, than for the aſſiſtance of ſuch perſons, whom either the want of fortune, or opportunity denieth ſuch ſudden helps, neither can we be without bleeding hearts, if we but conſider how many have been loſt by the unskilfulneſs of thoſe that attempted this great Work; nor ſhould we have proſtrated our reputation and private experiences, but to correct the frequent miſtake of moſt *Midwives*, who,

reſting too boldly upon the common way of delivering Women, neglect all the wholeſome and profitable Rules of Art, which might concern them in the occult Diſeaſes of Women, as alſo of the Anatomical parts of the Body. Thus having diſcharged our Duty, we have no more to write, but refer you to the Book it ſelf. We are the hearty Well-wiſhers of your good,

R. C. J. D. M. S.

T. B. W. C. M. H.

Adver-

MANCHESTER MEDICAL SOCIETY

ADVERTISEMENT

TO THE

READER.

THE Bookſeller deſigning another Edition of this Midwifry, took care to have the Anatomick part compleated, and the whole Enlarged conſiderably, as may appear to any one that will compare the Fourth Edition with this.

It is a plain and uſeful Treatiſe of Midwifry, and is moreover ſtock'd with great variety of approved Remedies for the Diſeaſes of Women and Children, and therefore may well deſerve to be accounted the beſt Book extant upon this Subject.

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THE COMPLETE MIDWIFE's Practice Enlarged.

Of the Genitals, or Veſſels dedicated to Generation, in Men and Women.

THE conſideration of theſe things is ſo neceſſary for the purpoſe of this Book, that they require not only a deep meditation but the preheminence to take up the firſt thoughts of thoſe who would arrive to the knowledge of a thing ſo much needful to all mankind. And it may be reaſonably feared, that many Women do miſs their deſign, becauſe they know nothing but the outſide of things: ſo that in matters of extremity, becauſe they are ignorant of the ſtructure of the parts, they cannot tell how to go about their work. We ſhall therefore begin with the Anatomy of the privy parts, the Organs of generation, whereby through procreation is conſerved a perennity of mankind, which nature has denied to particulars. Theſe parts being not alike in both Sexes, we muſt neceſſarily treat of each apart; and firſt of thoſe of Man.

In Man, ſome of theſe parts afford matter for the Seed, *viz.* the Spermatic Arteries; others bring back again the blood that is ſuperfluous to the making of the Seed, and to the nouriſhment of the Stones, and theſe are the Spermatic Veins; and both the Arteries and Veins were formerly called prepa-

ring Veſſels. Some make the Seed, as the Stones; ſome carry the Seed back again; ſome contain the Seed and an oyly matter, as the Seed-bladders the firſt, and the Proſtats the latter. Some diſcharge the Seed into the Womb; and this is done by the Yard.

CHAP. I.

Of the Veſſels of Preparation.

AMong the Spermatic Veſſels are to be conſidered firſt, two veins, and two arteries: theſe are carried downward from the ſmall guts to the Teſticles, and are much bigger in Men than they are in Women.

The original of theſe Veins is not always the ſame; for commonly the right Vein riſeth out of the *Hollow vein*, a little below the ſource or original of the Emulgent; but the leaſt takes his original from the lower part of the Emulgent it ſelf. Yet ſometimes it hath a branch carried to it from the trunk of the hollow Vein.

The middle part of theſe veins runs directly through the Loyns, reſting upon the *Lumbal* Muſcle, a thin Membrane only intervening; and thus having gone above half its journey, it branches out and diſtributes it ſelf to the near adjoyning filmy parts of the Body. The uttermoſt part of theſe veſſels is carried beyond the Midriff to the Stones, yet do they not paſs through the *Peritonæum*, but deſcend with a ſmall nerve and the Muſcle called *Cremaſter*, through the Duplicity of the Midriff; when it approaches near the Stones, it is joyned with an Artery: and now theſe Veſſels which were before a little ſevered one from the other, are by a film riſing from the *Peritonæum* cloſed up, and bound

bound both together; and ſo twiſting up, like the young tendrils of a Vine, they are carried to the end of the Stones.

The arteries which are aſſociated to theſe veins, take their original a little beneath the Emulgent vein, whence they deſcend downward, and a little from their beginning or original, they are joyn'd to theſe veins, till they are cloſed together by an *Anaſtomôſis* or Inoſculation, ending like a Piramid.

It has been generally taught, that there are ſeveral Inoſculations of the Arteries, with the Veins in their paſſage, whereby the blood of the Veins and Arteries are mixed; but ſince the knowledge of the Circulation of the Blood, this Opinion has been rejected; for the blood in the Arteries goes down towards the Stones, and that in the veins aſcends from them; and therefore if theſe two Veſſels ſhould open one into the other, the Blood in one of them muſt neceſſarily be thruſt back, or elſe ſtopping, ſtretch and break the Veſſels; but the truth is, the blood, both for the nouriſhment of the Stones, and the making of Seed, flows down by the Arteries only in an even courſe, without any windings and twinings, like the tendrils of Vines, ſo much talked of, as the excellent Anatomiſt *de Graef* ſays he has found by frequent inſpection. The Veins carry back from the Stones, what of the blood remains from their nouriſhment, and making of Seed, and theſe indeed come out of the Stones, with a vaſt number of Roots, whereby they ſuck up the ſaid Blood, and are moſt admirably interwoven, and inoſculated one with another, 'till about four or five fingers breadth above the Stone, which ſpace is called the Pyramidal Body.

Two things are to be noted. Firſt, That theſe ſpermatic Veins have from their riſe to their end ſeveral

Valves, which open upwards, and ſo ſuffer the Blood to aſcend towards the hollow Vein, but not to return back again. Secondly, That tho' the Spermatick Arteries go a direct courſe in Men, yet in Brutes they are more complicated, and twiſted with the Veins, but without any opening of one into another. There are Nerves and Lympheducts, that paſs into the Teſticles together with the Veſſels of preparation.

CHAP. II.

The Uſe of the preparing Veſſels.

THE Uſe of thoſe Veſſels which are called the Veſſels of Preparation, is chiefly to attract out of the hollow Vein, or left Emulgent, the moſt pure and exquiſitely concocted Blood, which is moſt apt to be converted into Seed; which they contain and prepare, giving unto it a certain rude form of Seed in thoſe parts that lie as it were in certain pleights or folds, which they do by a peculiar property bequeathed to them.

Another Uſe of them is gathered by their ſituation; for as they are now ſituated, that is to ſay, the right Vein coming from the *Hollow* Vein, and the left from the *Emulgent*: This incovenience is avoided, that the left Vein is not forced to paſs over the great Artery, and ſo be in danger of breaking, by reaſon of the ſwift motion of the Artery. Moreover, there being a neceſſity that Male and Female ſhould be begot, it is fit that there ſhould be Seed proper for the generation of both Sexes, whereof ſome muſt be hotter, and ſome muſt be colder; and therefore Nature hath ſo ordered it, that the hotter Seed ſhould proceed from the right Vein for the generation of man, and the colder from the left, for the generation of Females. The left

Vein

Vein hath alſo this property to draw from the *Emulgent* the more ſerous and leſs pure Blood, to the intent that the ſerous humour might ſtir up Venery by its ſalt and acrimonious ſubſtance; and therefore it is obſerved, that thoſe who have the left Stone bigger, are moſt full of Seed, and moſt prone to Venery.

Theſe Veins are ſo far from preparing the Seed, as that they only bring back, what was ſuperfluous from the making it. And indeed the Arteries in Men do no more merit the name of preparing Veſſels, in regard to the Seed, than the Gullet in reſpect of the Chyle, or the chyliferous thoracick duct, in regard to the Blood. But however we continue the old Names, declaring only againſt the reaſon of them.

CHAP. III.

Of the Paraſtatæ, *or Veſſels where the Blood is firſt changed.*

THESE four Veſſels after many ingraftings and knittings together, ſeem at length to become only two bodies, full of little crumplings like the tendril of a Vine, white, and in the form of a Piramid, reſting the right upon the right Stone, and the left upon the left Stone. Theſe are called *Paraſtatæ*, which, as they ſtand, pierce the tunicles of each Stone with certain fibers or extraordinary ſmall Veins, which afterwards diſperſe themſelves through the body of thoſe Stones. The ſubſtance of theſe *Paraſtatæ* is between that of the *Stones*, and that of the *Preparing Veſſels*; for they neither altogether conſiſt of Membranes, neither are they altogether *Glandulous* or *Kernelly*.

Upon the Stones, as yet clad with the *tunica albuginea*, are fixed the *epididymidæ*, called alſo *Paraſtatæ*; theſe do not differ from the Stones, only theſe conſiſts

of divers ducts, but those, after their six or seven Roots, that rise out of the Stone, are united, (which they are in a short space) but of one, only a little thicker, and the *Paraſtatæ* differ not from the *vaſa deferentia*; saving, that those go by a winding passage; and these by a streight, and that those are a little softer, and narrower.

CHAP. IV.

Of the Testicles *in general.*

THE Stones are in number two, very seldom one, and much seldomer 3 or 4. The situation of the Stones in Men is without the Midriff, at the root of the Yard, under the belly; and that for two causes, to keep men more chaste; it being observed, that those creatures which carry their stones within their Bodies, are more salacious, and bring forth in great numbers.

Their bigness is not always alike in all Creatures, but in men as big as a Pigeons Egg, or as a small Hens Egg; and commonly the left is bigger than the right.

In the Anatomy of the Stones, divers things are to be considered. Their Tunicles, or the skins in which they are wrapt, as well those which are common to both, as those which are peculiar to either; next, the muscles; then, the substance of which they are composed; and lastly, the Vessels which are dispersed through the body of the stones.

The Stones in Latin, are called *Testes*, either because they testifie one to be a Man, or because amongst the *Romans*, none could bear witness but he that had them. They have a peculiar substance, such as is not in all the Body besides, whitish and soft, made up of

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an innumerable little Ropes of Seed carrying Veſſels. There is no cavity in them, but thoſe ſaid Veſſels are continued to one another, and carry the Seed in their undiſcernable hollowneſs. *Hippocrates* held the right to be bigger and hotter than the left, and therefore called it the Male-getter, and the left the Female-getter; theſe fancies ſeem ridiculous, ſeeing there is no ſuch difference of their bigneſs, and that their Veſſels are common; they have Arteries and Veins from the preparing Veſſels, which ſome have thought to reach only to the inmoſt coat, becauſe they are not conſpicuous in the inner ſubſtance; but that comes to paſs, by reaſon that the arterial Blood preſently loſes its colour, and, by the ſeminifick faculty of the Stones, is turned into Seed, which being whitiſh, of the ſame colour with the Veſſels, makes them undiſcernible; yet in thoſe men, that have died of languiſhing Diſeaſes, and whoſe Stones have their faculty impaired, *Diemerbroeck* ſays, that he has often ſeen Blood-bringing Veſſels in the inmoſt parts of the Stones, and has ſhew'd them to many, in the publick Anatomick Theatre: As to Nerves, Dr. *Willis* affirms, that he could never obſerve more to go to them, than one from a vertebral pair, and that too was moſt of it ſpent upon the Muſcle *cremaſter*. Concerning the Uſe of this Nerve, there is a great Controverſie, Dr. *Gliſſon*, Dr. *Wharton*, and others, will have it convey a ſeedy Juice, which makes the greateſt part of the Seed: But Dr. *Willis* is of another Opinion; however the Seed muſt needs conſiſt of a nervous Juice, and plenty of Spirits brought from the Brain, becauſe of the great weakneſs, and enervation that is induced upon the Brain, and Nerves, by too great an uſe of Venery.

Lympheducts they have alſo, ariſing from betwixt

their coats, and aſcending upwards into the belly with the *Vaſa Deferentia*: theſe have many valves looking upwards, which hinder any thing from deſcending by them to the Stones, but permit the Lympha to aſcend, which they convey into the Chyliferous Veſſels.

CHAP. V.

Of the Tunicles *of the Stones.*

THE *Tunicles* are wrapt up in divers coverings about the number of which there hath been great diſſention. But they are now reduced to five, whereof two are common, and are called *Scrotum*, and *Dartos*; three particular, the names of which are *Elytroides*, *Erythroides* and *Epididymis*.

The firſt of theſe, which is like a Satchel or Purſe, and is common to both, conſiſts of a skin and a cuticle. This contains the two Stones like a Purſe, and is obvious to the touch. The skin of this part differs from any other part of the skin which covers the body: for whereas that is ſtretched out and ſpread cloſe over the body, this is more looſe, and made to ſtretch out, or to be wrinkled up together as occaſion is; that is, as the ſtones either aſcend, or deſcend: they aſcend commonly in the time of Conjunction; they deſcend in Fevers, weakneſs of the *Teſticles*, or by reaſon of old age.

The ſecond Tunicle.

The ſecond is called *Dartos*, becauſe it is eaſily ſeparated from the others. In this, the *Teſticles* lie as it were in a neſt, wrapping them about more cloſe than the *Scrotum* doth. It takes its original from the Fleſhy Pannicle, which though it be thinner hereabouts than in any other part of the body, yet it is full of little veins and arteries. The

The proper Tunicles, are, firſt the *Elytroides*, which is alſo called *Vaginalis*, by reaſon it ſupplies the office of a ſheath. It takes its original from the production of the *Peritonæum*, for where the ſpermatick Veſſels paſs, they do not at all bruiſe the *Peritonæum*, but carry it down to the Stones, and ſo conſtitute or make this Tunicle. To know this Tunicle, and the original of it, is very neceſſary for Phyſick, becauſe that hollowneſs, which the Proceſſes of the *Peritonæum* do make for the paſſage of the ſpermatick Veſſels, is ſometimes dilated as far as the beginning, or ſource of this Tunicle, and both the ſmall guts and the Kall fall down upon the Teſticles, which is the cauſe of that kind of Burſtneſs, which by the Phyſicians is called *Enterocele*. This Tunicle grows to that which is called *Dartos*, being joyned to it by many nervous fibres. Underneath this is a Tunicle, called *Erythroides*, or the red Tunicle; ſo called from the multitude of red veins which are ſprinkled up and down in it. It riſes from the other Membranes, and is encompaſſed without by the firſt proper Tunick. *The proper Tunicle.*

The third, and that which immediately compaſſeth the ſtones, is that which is called *Epididymis*: it is white, thick, and ſtrong, to preſerve the ſoft and looſe ſubſtance of the Stones. It riſeth from the Tunicle of the ſeminal Veſſels, being the thickeſt of all the Tunicles, and hath ſome few veins ſcattered up and down in it.

CHAP. VI.

Of the ſuſpenſory Muſcles.

TO keep the Stones from oppreſſing, or ſtretching over-much the paſſages of the ſeminal Veſſels, Nature

Nature hath provided them two muſcles for them to hang by, on both ſides one, in form oblong and ſlender.

The Original of theſe Muſcles.

Theſe Muſcels derive their original from a thick membrane, which is joyned to the Hanchbone, in the further part of that region, where the hair grows; and is faſtned to this bone with certain fleſhy and ſtraight fibres; where the oblique Muſcles of the Abdomen or Midriff end, thence reaching down upon the ſuperiour Members of the Teſticles, they are extended through the whole length of that round Body.

Theſe Muſcles are never ſeen in Women, being altogether uſeleſs, becauſe their Stones are not pendent, but are incloſed within their bodies.

CHAP. VII.

Of the ſubſtance and temper of the Stones.

THE ſubſtance of the Stones is glandulous, or kernelly, white, ſoft, looſe, ſpongy and hollow, having ſundry veſſels diſperſed thorow them.

Now although the ſubſtance of the Teſticles be moſt ſoft and moiſt, yet doth not this moiſtneſs conſtitute an uniform, or homogeneal body; for the ſubſtance of the Stones is wholly diſſimilar, and full of fibres. Theſe fibres alſo ſeem to be of a different ſubſtance from that of the Stones, being only cloathed with the fleſh of the Stones, as the fibres of the Muſcles are inwardly nervous, but covered over with the fleſh of the Muſcles. Theſe fibres again differ in this, that the fibres of the Teſticles are hollow, but the fibres of the Stones full and ſubſtantial. Theſe fibres are ſaid to come from the ſpermatic veſſels, and thence branch themſelves forth thorow the Teſticles, by which that

part

part of the Seed, which is over and above what ſerves for the nouriſhment of the Teſticles, is drawn forth and kept for procreation.

As concerning the temper of the Stones, they would ſooner be thought cold than hot, if that Maxim, were true, that, *All white things are cold, and all red things hot.* Notwithſtanding, becauſe nature is known to abhor all coldneſs in the work of generation; Therefore we muſt preſume to affirm the temper of the Stones to be hot, for they always abound with blood, and a pure ſpirit that can never be without heat: beſides that, heat is requir'd for the concoction of this blood, and the changing it into ſeed; yet, it is very temperate, as appears by the ſoftneſs of the ſubſtance: for as coldneſs and drineſs is the cauſe of hardneſs, ſo heat and moiſture is the cauſe of ſoftneſs.

Nevertheleſs, we are to underſtand this, that the temper of the Stones are not alike in all, for in ſome they are far colder than in others. And therefore thoſe, who have hot Teſticles, are more ſalacious and prone to venereal actions, having the places near about much more hairy, and their Teſticles much harder than others. Thoſe that have their Teſticles cold, find every thing contrary.

The greateſt heat is in the right Teſticle, becauſe it receives more pure, and hotter blood from the hollow Vein, and the great Artery; the left colder, becauſe it receives a more impure, and ſerous blood from the Emulgent Vein.

CHAP. VIII.

Of the Actions of the Teſticles.

THE action, and uſe of the Teſticles, is, *To generate Seed*, a gift which they obtain from an inbred

inbred quality, which Nature hath beſtowed upon them: For the blood being received by the ſpermatic Veſſels, and there beginning to change its colour, is by and by received by the deferent Veſſels, or the veſſels which carry the blood ſo prepared to the Teſticles; where it is for a while contained, and afterwards being carried to the Stones, is by them made Seed, and the laſt work perfected. And it may with more eaſineſs be affirmed, that the Seed is generated by the Stones, becauſe every like is ſaid to generate its like; now the ſubſtance of the Teſticles is very like the Seed it ſelf, that is, white, moiſt, and viſcous. Whether the Stones are the only efficient cauſe of the Seed is not here to be diſputed, being only a nice point, and no way profitable. We ſhall rather with ſilence adhere to that opinion, which affirms the function of the Teſticles to be the generation of the Seed, which is moſt likely; and proceed to the next.

CHAP. IX.

Concerning the Utility of the Teſticles and their parts.

THE ſtructure of the Teſticles being thus known; it remains that we ſhew you their uſe. This is firſt diſcovered from their ſituation. For of thoſe Creatures that have Stones, ſome have them in their bodies, as all Fowl; others have them without, though not pendent; others have them hanging downward, as men. Men therefore have their Teſticles without their bodies for two cauſes; firſt, becauſe it is required that the Teſticles of the Male ſhould be bigger and hotter than thoſe of the Female; ſo that it were impoſſible for them to be contained within the body, becauſe of their quantity. Beſides, the Seed of the

Male

Male being the effective original of the Creature, and therefore hotteſt; it is alſo required that the Seed ſhould be more abundant than could be contained in the Teſticles, were they placed within the body: for the ſeminary paſſages muſt have been leſs, and the veins themſelves would not have afforded ſuch plenty of matter as now they do.

The motion of the Teſticles is alſo to be conſidered; by which they move ſometimes upward and ſometimes downward. The one of theſe motions which is made upward is voluntary, as being made by the Muſcles; but the motion downward is a forced motion, not hapning without the laxity of the Muſcles; the Teſticles, through their own weight, falling downwards. Theſe Muſcles are called *Cremaſters*, their uſe being to draw up the Teſticles to ſhorten the way of the Ejaculation of the Seed; as alſo to keep the veſſels from being diſtended too far by the weight of the Teſticles.

The uſe of the Tunicles is now to be ſpoken of; and firſt, of that which is outermoſt, and is called by the Latins *Scrotum*, being the purſe wherein the Teſticles are contained. It is made to wrinkle it ſelf up, and to let it ſelf looſe, that it may be large enough for the Teſticles when they ſwell with plenty of Seed, and to wrinkle up again, when the Teſticles being emptied, and ſo becoming leſs, are drawn upward. The other Coats, or Tunicles, are alſo made for the defence of the Stones, but ſo thin and light that they ſhould not oppreſs the Stones with their weight; that which is called *Erythroides* hath many veins for the nouriſhment of the adjacent parts. The *Epididymis* was made to wrap the Teſticle round about, leſt the Humid matter of the Teſticle ſhould flow about, and conſequently be waſted.

CHAP.

CHAP. X.

Of the Veſſels that caſt forth their Seed.

THat paſſage which comes from the head of the Teſticles to the root of the Yard, is called the Ejaculatory Veſſel. This, as I ſaid before, riſes from the head of the Teſticles, and joyning downward to the Teſticle, deſcends to the bottom, and thence being reflected again, and annext to the preparing Veſſel, it returns again to the head of the Teſticle; from thence it proceeds upward from the Teſticles, till it touch the bone of the ſmall guts, ſtill keeping cloſe to the preparing Veſſel, till it pierce the production of the *Hypogaſtrium*. Thence tending downward through the hollowneſs of the hip, it ſlides between the bladder and the ſtreight Gut, till it reach the glandulous *Proſtatæ*, or Foreſtanders, and fix it ſelf at the foot, or root of the Yard, and there end. It is not all one at the beginning, and at the end; for at the beginning, while it remains among the Tunicles of the Teſticles, it is full of windings and turnings; near the end, it hath many little bladders like to warts.

Now we muſt underſtand that theſe Seminary Veſſels do not only contain the Seed, but they perfect and concoct it, having a ſeminifick, or Seed-making quality, which they borrow from the Teſticles: There are other uſes of theſe ſeminary Veſſels, for, near the original of this veſſel, that is to ſay, the head of the Teſticles, many ſmall paſſages, or as it were conduit-pipes, do ſtretch themſelves forward into the body of the Teſticle, into which the genital Seed that remains is remitted, and alſo drawn, or ſucked from thoſe paſſages; this ſeminary paſſage is at length wound above the Teſticles, adjoyning all along, but

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no where incorporated into the body of the Teſticle, unleſs at the bottom, in which place it is thought that the Seed doth again inſinuate it ſelf into the Teſticles through thoſe hollow fibres: being thence propagated, and continually making ſupply to the Stones.

It is to be noted alſo, that theſe Veſſels while they move to the root of the Yard, do not go by ſtreight paſſages, which would be then very ſhort but by crooked windings and turnings making the paſſages as long as may be, that they may have longer time to contain and prepare the Seed.

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CHAP. XI.

Of the Seminary Bladders.

AT the end of the *Deferent* Veſſels on both ſides, are certain little bladders, knit, and joyned together, and placed between the Bladder and the right gut; the laſt of which, together with the ſeminary Veſſel, is terminated in the *Proſtatæ*, or Foreſtanders, by a little channel.

Theſe Bladders have two ſeveral uſes; for they do not only ſtrengthen the ſeminary Veſſels where they end, but alſo ſeem to be the ſtores and magazeens of the Seed. They are many, that every time a man uſes the act of Venery, he may have a new ſupply of matter from theſe ſeveral veſicles. Thus that which is next the Yard being firſt disburdened, the ſecond is the next time emptied, and ſo till all the ſtore is ſpent; and, were it not for theſe veſicles, a man could not lie with a woman more than once.

In theſe Veſſels ſuch is the propenſity of Nature to propagate, let the body be never ſo much emaciated, there is always found a leſſer or greater quantity of Seed. They are hollow and round, to contain a greater

greater quantity of Seed; they are alſo full of membranes, that they may be contracted or extended as the plenty of Seed requires; they are crooked and full of windings and turnings, that the Seed contained may not eaſily ſlip out.

Theſe ſmall Bladders are little Cells, like thoſe in a Pomgranate, or ſomething like a bunch of Grapes. *De Graef* compares them to the guts of a little Bird, diverſly contorted. They conſiſt of one thin membrane, thro' which ſome ſmall twigs run, both of Veins, Arteries, and Nerves; they are about three Fingers breadth long, and one broad, but in ſome places broader, and ſome narrower, as they run in and out. They are two divided from one another by a little interſtice, and they do ſeverally, by a peculiar paſſage, caſt the Seed contained in them into the Urethra: they are very winding, and conſiſt of many little Cells, that they ſhould not pour out all the Seed contained in them in one act of Copulation, but might retain it for ſeveral; they have no communication one with another, not even in their very opening into the Urethra, but the Seed that is brought to theſe little bladders on the right ſide iſſues by its proper paſſage into the Urethra, and that which is brought to the left likewiſe, ſo that if by any accident the bladders on the one ſide be burſt or cut, as in cuting for the Stone they muſt needs be, yet thoſe on the other being entire may ſtill ſuffice for generation. When the Seed is caſt out of theſe bladders in the act of generation, it paſſes out the ſame way it came in, which in this caſe may eaſily be, tho' it be unuſual there ſhould be a contrary motion in the ſame veſſel; for when it comes in, it drills along gently without any force, but in Copulation when the Muſcles of the Yard, and all the bordering

parts

parts are much ſwelled, it is ſquirted out of them with ſome violence, and paſſing along their neck, ouzes thro' a Caruncle like quick Silver thro' leather into the *Urethra*, or Duct of the Yard, that is common both to the Seed and Urine. I ſay, it ouzes from the necks of the Bladders thro' a Caruncle into the *Urethra*; for there is one placed as a valve before the Orifice of each of them, partly to hinder the coming of the Urine into them, partly to hinder the involuntary effuſion of the Seed. Now tho' the little holes thro' which the Seed paſſes out of the necks of the ſmall bladders into the *Urethra*, be naturally almoſt imperceptible, yet, if they be either eroded by the acrimony of the Seed, contracted by impure Copulation, or if of themſelves they be weakened and ſo become more Laxe, as ſometimes happens to old or impotent Men that uſe Copulation too frequently, then there happens a Gonorrhea, or continual Flux of Seed.

CHAP. XII.

Of the kernelly Proſtatæ, *or Foreſtanders.*

THE glandulous *Proſtatæ*, or Foreſtanders, are two little Teſticles, as it were ſeated at the foot of the Yard, a little above the Sphincter of the Urinary Veſſels; they are wrapt about with a membrane, which doth alſo cloath the ſeminary Veſſels and veſicles: before and behind they ſeem more flat, on the ſides they are more round; they have a ſubſtance like other kernels, looſe and ſpongy, only they differ from them by reaſon of their whiteneſs and hardneſs; they are endued with an exquiſite feeling, to ſtir up greater deſire of Copulation. Theſe *Glandulæ* or kernels have certain pores that open themſelves into

the *Urethra*, through which the Seed (theſe Foreſtanders being ſqueezed by the lower Muſcles of the Yard) diſtils into the Yard.

The uſe of theſe Kernels are, partly to beget an oyly, fat, and ſlippery ſubſtance, with which the urinary paſſage is ſometimes anointed, to defend it from the acrimony both of the Seed and Urin, and to keep it always moiſt.

The other uſe is taken from the name of *Proſtatæ*; which word, in the ſingular number, ſignifies a Tutor or Defender; for they are there placed to preſerve and ſtrengthen the ends of the Deferent Veſſels, leſt by overmuch diſtention of the Yard, the Seminary Veſſels ſhould be either burſt, or moved out of their places.

They have a third uſe: For, being placed between the Bladder and the right gut, they ſerve inſtead of Cuſhions for the Veſſels to reſt upon, and to guard them from all compreſſion: Hence it happens ſometimes that thoſe who are very much bound in their bodies, while they ſtrain themſelves over-vehemently, do now and then void a kind of Seed, which happens by a violent compreſſion of thoſe parts.

The Proſtats, in Engliſh, ſtanders by, or waiters, are placed near to the Seed-Bladders. *De Graef* calls them the glandulous body, ſuppoſing them to be one body, and only divided by the common ducts of the ſeed-bladders, and the *vaſa deferentia* coming through the midſt of it. They are of a white, ſpungy, glandulous ſubſtance, about as big as a ſmall Wall-nut, encompaſſed with a ſtrong and fibrous Membrane from the Bladder, to the beginning of whoſe neck they are joined at the root of the Yard; in ſhape they come neareſt to an Oval, ſave that on their upper and lower part, they are a little depreſſed, and in that end, whereby

whereby the *vaſa deferentia* enter, they are ſomewhat hollow like a Tunnel.

The ſphincter Muſcle of the Bladder encompaſſes them ſo, that for ſo far as they cover the neck of the Bladder, the ſphincter touches it not, they coming between. They have all ſorts of veſſels which run chiefly on their out-ſide, in the inner part, they have ten or more ſmall Ducts, which unload themſelves into the *Urethra*, by the ſides of the great Caruncle, thro' which the Seed paſſes from the Seed Bladders into the *Urethra*; but themſelves have each one, a ſmall one to ſtop its Orifice, leaſt the liquor that is contained in the Proſtats, ſhould continually flow out, or the Urine flow in: and theſe ſmall Ducts, I ſuppoſe, are continued from thoſe ſmall Bladders which are ſeen in the Proſtats of thoſe that dye ſuddenly, after having had to do with a Female; for in ſuch, the ſpungy part of the Proſtats is very full of a thin liquor, and in their inner part may be found the ſame ſmall bladders, which if you preſs upon, they will diſcharge themſelves into the above ſaid Ducts. There is a great variety of Opinions, what the liquor in them ſhould be, or what is their uſe: Some think that the Seed that flows from the Teſticles, is further elaborated here; but that cannot be, becauſe the *vaſa deferentia* depoſit nothing in them, but all into the ſmall Seed Veſſels. Others think, that there is ſeparated from the Blood in them, an acrimonious and ſerous humour which ſerves for Titulation, or cauſing the greater pleaſure in Venery. As to this, *de Graef* appeals to the taſte of it, which has nothing of Acrimony in it. Dr. *Wharton* thinks they make a particular kind of Seed, as the Stones do another, and the Seed Bladders a third; that theſe laſt make a different Seed from that made in the Stones, is

grounded on a miſtake in Anatomy, *viz.* That the *vaſa deferentia* have no communication with the Seed-Bladders, whereas they apparently open into them, and deſpoſite in them all the Seed they contain; that the Proſtats make a peculiar ſort, he endeavours to prove, becauſe gelded Animals emit ſome Seed; but tho' they do emit ſomething, it is not neceſſary it ſhould be any true Seed; or if it be, it may well be ſuppoſed to proceed from the ſmall Seed-Bladders that were full when the Animal was gelt; for this reaſon it has been obſerved, that preſently after gelding, they have ſometimes got the Female with Young, but not afterwards when that ſtock was ſpent. Others think they make an oyly and ſlippery humour, which is preſſed out opon occaſion to beſmear the *Urethra*, to defend it from the acrimony of the Seed and Urine, and leſt it ſhould dry up. *De Graef* believes, that the Humour that is ſeparated in the Proſtats, ſerves for a vehicle of the Seed, which flowing but in ſmall quantity, thro' ſmall Poors into the *Urethra*, it was neceſſary, that this Humour ſhould be mixed with it, that it might the better reach the Womb; whatever this Humour be, it is ſqueezed out, partly by the ſwelling and erection of the Yard, and partly, by compreſſion of the ſphincter of the Bladder, that girds the Proſtats about: Theſe Proſtats are often the ſeat of a *Gonorrhæa*, and the Humour they contain, is that which flows out in the running of the Reins; for if it were true Seed, they could never endure a *Gonorrhæa* ſo long, ſome thirty Years, without being much waſted, the flux being ſo much as ſometimes it is.

CHAP.

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CHAP. XIII.

Of the ſtructure of the Yard.

THE ſtructure of the Yard is not unknown, that is to ſay, at the root of the ſhare bone in the hinder part of the *Hypogaſtrion* or lower part of the belly, where the hair grows; which bone is called, *Os pubis*. Though the greateſt part of it, is not pendent without, but adjoining to the *Podex*, is ſituated near the joining of the ſhare-bone, being faſt knit to it in the *Perinæum*, or ſpace between the Cods and the Fundament; the other part is pendent and is ſeen hanging outward. This ſituation is moſt appropriated to the manner of the act of generation uſual and peculiar to men, who do not couple after the manner of Beaſts. The figure of it is in a manner round, though not exactly; broader in the upper part which is called the back of the Yard.

The thickneſs and longitude of the Yard is ſo much as is required for Procreation; yet it is not ſo long as in many other creatures. Yea, and in ſeveral men there is a very great diverſity; little men being for the moſt part, beſt provided in that part: It is a general received opinion, that the often uſe of Venery doth increaſe the quantity of it in all dimenſions.

The Yard will alſo be longer, if the Navel-ſtrings are not bound up, or knit too cloſe by the Midwife, in Children that are newly born; but at ſome diſtance from the Navel: This happens by reaſon of the Ligament coming from the Navel to the bottom of the Bladder; which if it be too much abreviated, draws up the Bladder, and conſequently ſhortens the Yard; but if the Navel-ſtring be left at a longer diſtance, the *Urachus* is enlarged, and conſequently the Yard hath

more liberty to extend it ſelf; And therefore the Midwives are from hence advertiſed, that they do not ſpoil the harveſt of generation, by cutting the ſithe too ſhort.

As to the ſubſtance of the Yard; it is not of a bony ſubſtance, as in Dogs, Wolves, or Foxes; for ſo it would become always hard and erected, and hinder men from all buſineſs but the act of Venery: Neither is it griſtly, for ſo it could neither erect it ſelf, nor flag, when occaſion required: Neither is it full of veins, for ſo it could not be emptied and repleted on ſuch a ſudden as often happens; beſides, the Tunicles of the veins are ſo thin, that they could not ſuffer ſo great a diſtention; neither can it be full of Arteries, becauſe it wants a continual pulſation; neither can it conſiſt of Nerves, becauſe they having no hollowneſs, cannot be extended and looſned, as it muſt of neceſſity happen to the Yard. It is therefore neceſſary that the Yard ſhould have ſuch a ſubſtance, as is not peculiar to any part of the body. It is to be underſtood, that there do concur to the framing of the Yard, two nervous bodies, the paſſage for the Urine which is called *Urethra*, the *Glans* or Nut of the Yard, four Muſcles, the Veſſels, and the skin.

Here doth ariſe a queſtion, why the Yard hath not any fat? Which is in brief, thus; becauſe that there ſhould be no hindrance to the perfect ſenſe of the Yard, which could of neceſſity not be avoided, if that member were ſubject to any obeſity; the fat being ſubject to be melted by frication.

CHAP. XIV.

Of the ſeveral parts conſtituting the Yard.

AMONG the parts that compoſe the ſtructure of the Yard, is that skin which with its cuticle, and

and fleshly pannicle, is common not only to this, but to other members; only it hath this peculiar to it self, that it may be reflexed, and drawn back from the Nut of the Yard. This skin that turns back is called the *Præputium*; because that part in circumcision was cut away; with which *prepuce*, the Nut of the Yard is covered.

The Nut of the Yard.

The *Glans* or Nut of the Yard is a fleshy part, soft, thin, repleat with blood and spirits; endued with an exquisite sense; something sharp and acute at the end. This is fastned to the *prepuce* at the lower part by a certain ligament, which is therefore called the bridle, or the *filet*, which commonly is broken in the first venereal assaults, which are for the most part the most furious.

The two nervous bodies.

The greatest part of the Yard is constituted by two nervous bodies, on both sides one, which terminate both together in the Nut. They rise from a two-fold original, leaning or resting upon the Hip, under the Share-bone; whence as from a sure foundation they go on, till they arrive at the nut of the Yard.

Their substance.

They consist of a double substance, the first is nervous, hard, and thick; the inner part black, loose, soft, thin, and spongy. It is called the *Nervous pipe*. These two bodies are joyned together by a certain membrane, thin, yet nervous; which is strengthned by certain overthwart fibres, being there placed in the likeness of a Weavers shuttle: and though in their original they are separated the one from the other, that there might remain some certain space for the *Urethra*; yet they are joyned together about the middle

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middle of the Share-bone; where they loſe about the third part of their nervous ſubſtance.

The interiour ſubſtance, which is wrapt about by the exteriour nervous ſubſtance, hath this worthy obſervation, That there appears ſtretched, through the whole length of it, a thin and tender Artery, proportionable to the bigneſs of the body which is diffuſed through the whole looſe ſubſtance of the Yard, reaching as far as the root of the Yard. Beſides theſe two, there is another body which lies between theſe two, as proper or rather more peculiar to the Yard than they are. This is a pipe placed at the inferiour part of the Yard, being called the *Urethra*, though it be a paſſage as proper to the Seed, as to the Urine; which is encompaſſed by the two fore-mentioned bodies. This is a certain Channel produced in length, and running through the middle of thoſe nervous bodies, conſiſting of the ſame ſubſtance that they do, being looſe, thick, ſoft, and tender; every way equal from the neck of the bladder to the nut of the Yard, ſaving that it is a little wider at the beginning, than it is toward the place where it ends, which is at the head of the *Glans* or nut of the Yard.

The holes of the Urethra.

At the beginning of this Channel there are three holes; one in the middle, and ſomething bigger than the other two, ariſing from the neck of the bladder; the other two, on both ſides one, being ſomething narrower, proceeding from the paſſage that goes out of the ſeminary veſſels, and conveighs the Seed into this Channel.

This is further to be noted in this place, that in the Channel, where it is joyned to the Glans, together with the nervous bodies, there is a little kind of ca-

vern,

vern, in which ſometimes either putrid Seed, or any other corroding humour, happens in the *Gonorrhæa*; being collected, it is the cauſe of ulcers in that part, the cauſe of very great pain: and it many times alſo comes to paſs, that there is a certain little piece of fleſh which grows out of this Ulcer, that oftentimes ſtops the paſſages of the urine. *Note.*

The Muſcles of the Yard.

To the ſtructure of the Yard, there do moreover occurr two pair of Muſcles, one more ſhort and thick, proceeding from a part of the Hip, near the beginning of the Yard, and being of a fleſhy ſubſtance. The uſe of theſe two Muſcles, is to ſuſtain the Yard in the erection; and to bend the fore part of the Yard, which is to be inſerted into the womb: the other pair is longer, and riſes from the Sphincter of the Fundament, where they are endued with a more fleſhy ſubſtance, being in length full as long as the Yard; under which they are carried downward, ending at the ſides of the *Urethra*, about the middle of the Yard. Their uſe is to dilate the *Urethra*, both at the time of making water, and at the time of Conjunction; leſt it ſhould be ſtopped up by the repletion of the nervous bodies, and ſo ſtop up the paſſage of the Seed. They are alſo thought to keep the Yard firm, leſt it lean too much to either ſide, and alſo to preſs out the Seed out of the *Proſtatæ*, or Foreſtanders.

The Veſſels of the Yard.

There are Veſſels alſo of all ſorts in the yard: firſt of all, certain Veins appearing in the external parts, and in the cuticle; which do branch themſelves out from the *Hypogaſtrium*. In the middle, between the ſpace of the fibres, they ſend out certain branches from the right ſide to the left, and from the left to the right. Theſe veins ſwelling with a frothy blood and ſpirit,

erect

erect the Yard. There are alſo certain nerves which ſcatter themſelves from the pith or marrow of the Holy-bone, quite through the yard, bringing with them the cauſe of that pleaſure and delight, which is perceived in the erection of the yard.

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CHAP. XV.

Of the Action of the Yard.

THE main ſcope of Nature in the uſe of the Yard, was, the injection of Seed into the womb of the Woman, which injection could not be done, till the Seed were firſt moved; neither could the Seed be moved but by frication of the parts, which could not be done, till it were ſheathed in the Womb; nor that neither, till the Yard were erected.

This diſtention is cauſed by repletion; which is cauſed by the plenty of Seed: Secondly, by ſuperfluity of wind, which if it be too violent, is the cauſe of *priapiſm*: A third cauſe proceeds from the abundance of Urine contained in the Bladder. Sometimes, the heat of the reins is a cauſe thereof.

CHAP. XVI.

Of the uſe of the Yard in general.

THE Yard is ſituated under the Midriff over againſt the Womb. And is alſo placed between the thighs, for the greater ſtrengthning of it in the act of copulation: neither is this the only ſtrength which it hath, for at the lower part it appears more fleſhy, which fleſh is altogether muſcely, for the greater ſtrength thereof. Neither is it only contented with this Muſcely fleſh, it having two Muſcles alſo for the ſame purpoſe, on both ſides to poiſe it eaven in

the

the act of erection; which though they are but little, yet are they exceeding ſtrong.

The figure of the Yard is not abſolutely round, but broader on the upper ſide, leſt it ſhould be hindered by the the convexity of the ſuperior part, in the caſting forth of the Seed.

Concerning the bigneſs of the Yard, it is by moſt eſteemed to be of a juſt length, when it is extended the breadth of nine thumbs.

CHAP. XVII.

Of the uſe of the parts conſtituting the Yard.

THE firſt thing in the conſtitution of the Yard, that offers it ſelf to view, is the *Skin*, which is long and looſe, by reaſon that the Yard which is ſometimes to be extended, and ſometimes to fall down again, ſo requires it. The extremity of the skin is ſo ordered, that it ſometimes covers the *Glans*, and ſometimes draws back; that, whilſt it covers the Nut of the Yard, it may defend the Yard from frication, or provoking the motion of the Seed.

Moreover, this skin in the act of copulation, ſhuts up the mouth of the Womb and hinders the ingreſs of the cold air. Concerning the two nervous bodies, conſtituting the ſubſtance of the Yard; their uſe is for the vital ſpirit to run through the thin ſubſtance of them, and fill the Yard with ſpirits. Moreover, by their thickneſs, they do prevent the two haſty emptying and flying out of the ſpirits which are to ſtay in, for the greater and longer erection of the Yard.

The uſe of the *Urethra* is for the paſſage of Seed and Urine through it. The ſubſtance of the *Urethra* is much of the ſame with the two former bodies; the in-

ſide

ſide being more thin and looſe, the outſide more nervous and thick; which is ſo ordained, that it may be more apt to be erected with the Yard. It goes forward from the place where it begins, to the end of the Spermatick Veſſels, and the neck of the bladder, and the warty Foreſtanders, where there ariſes a thin and tender membrane, which the Chyrurgeons ought to take a great deal of care leſt they break, while they thruſt their Syringes toward thoſe parts; It is endued with an exquiſite ſenſe to ſtir up pleaſure and venereal deſire.

The uſe of the Glans.

As to the ſubſtance of the *Glans*, it is the ſame with that of the Yard; only it is not invelop'd with any nervous body. For this ought to be repleted and increaſed, but not hardned; leſt it ſhould injure the bone of the Womb, by rubbing too hard upon it.

The figure of the *Glans* is ſuch, that at the top where it is moſt acute, it hath a hole for the iſſuing forth both of Seed and Urine, which part coming to the mouth of the Womb, caſts the ſeed into that concavity, at which time the neck of the Womb with her overthwart fibres, ſeems to take hold and imbrace the *Glans*; and, that it might take the better hold, Nature hath framed a round circle at the bottom of the Yard, for that purpoſe, with a convenient jetting out round about from the body of the Yard; by the benefit of which circle, the Seed is kept in the womb, and not ſuffered to flye out. Laſtly, the *Glans* is ſo conſtituted, as if all the actions of the Yard conſiſted in the *Glans*; whether in the act of erection, or copulation; or as to the pleaſure which a man perceives, that lies all in this place.

SECT.

Fig. 1.

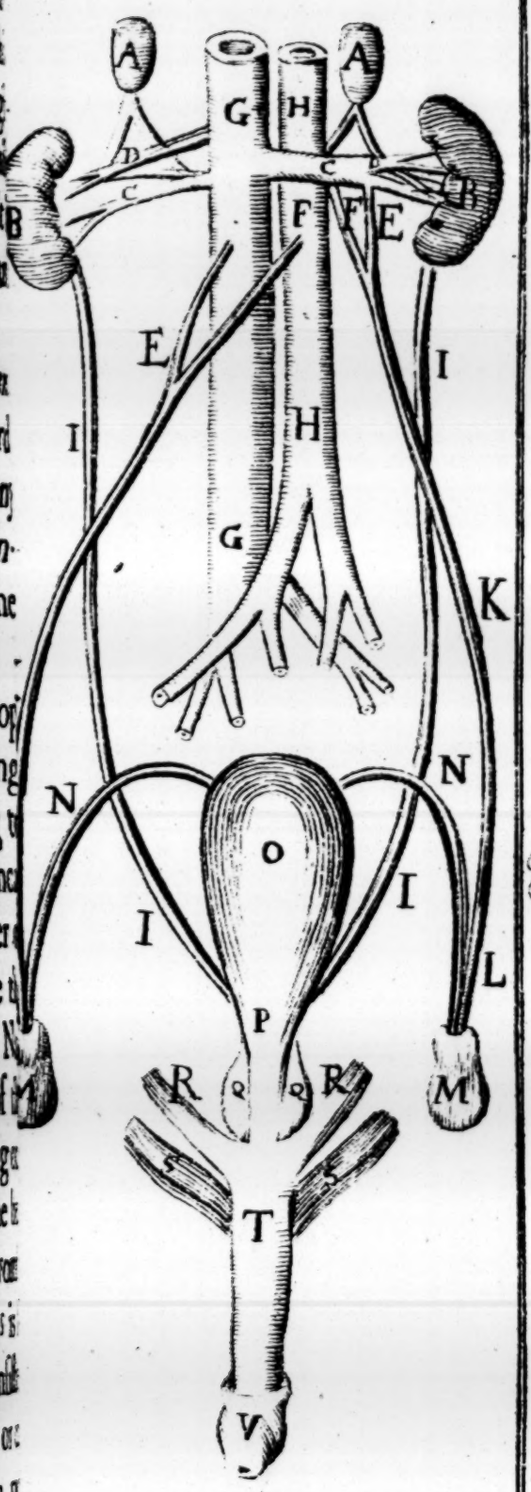
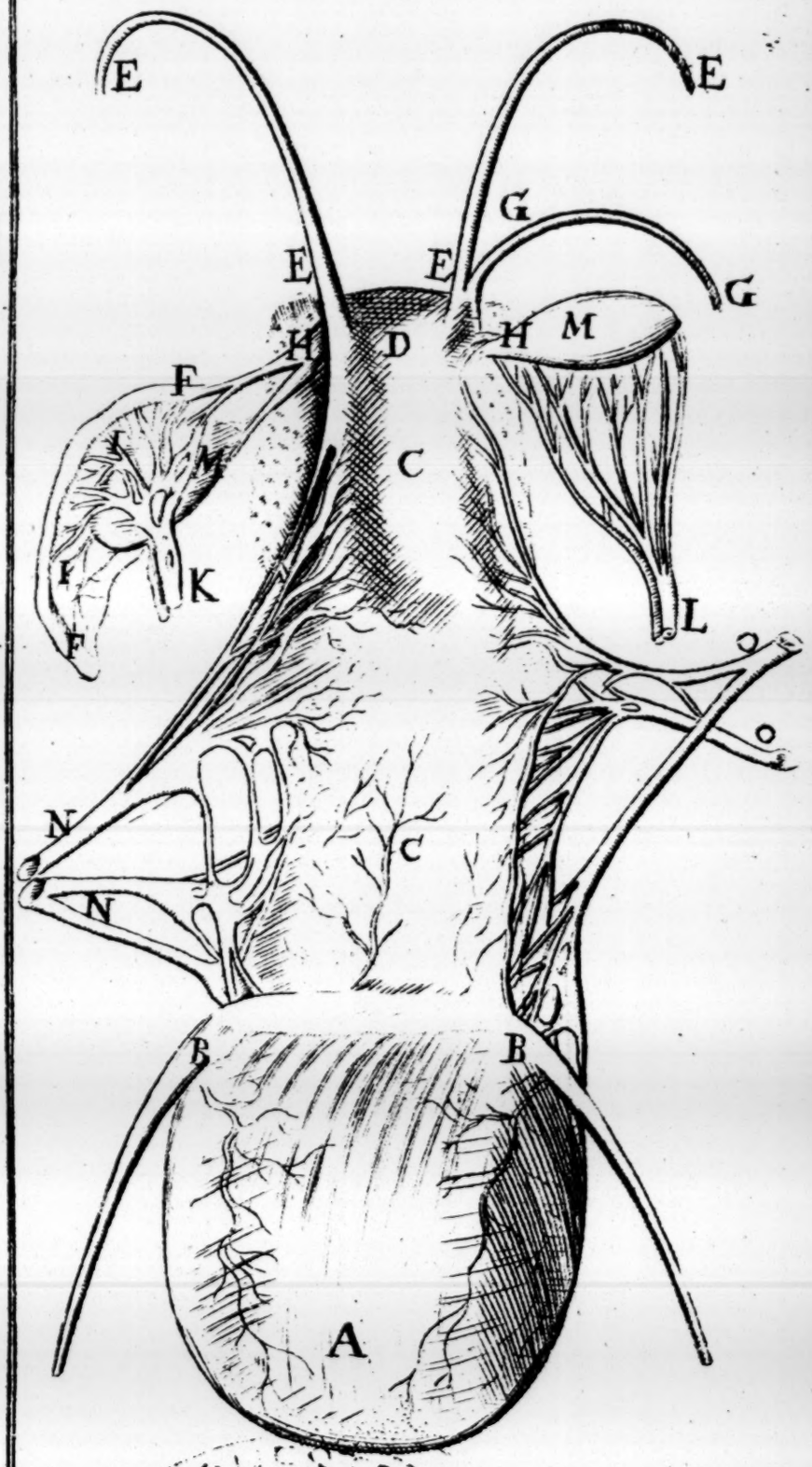
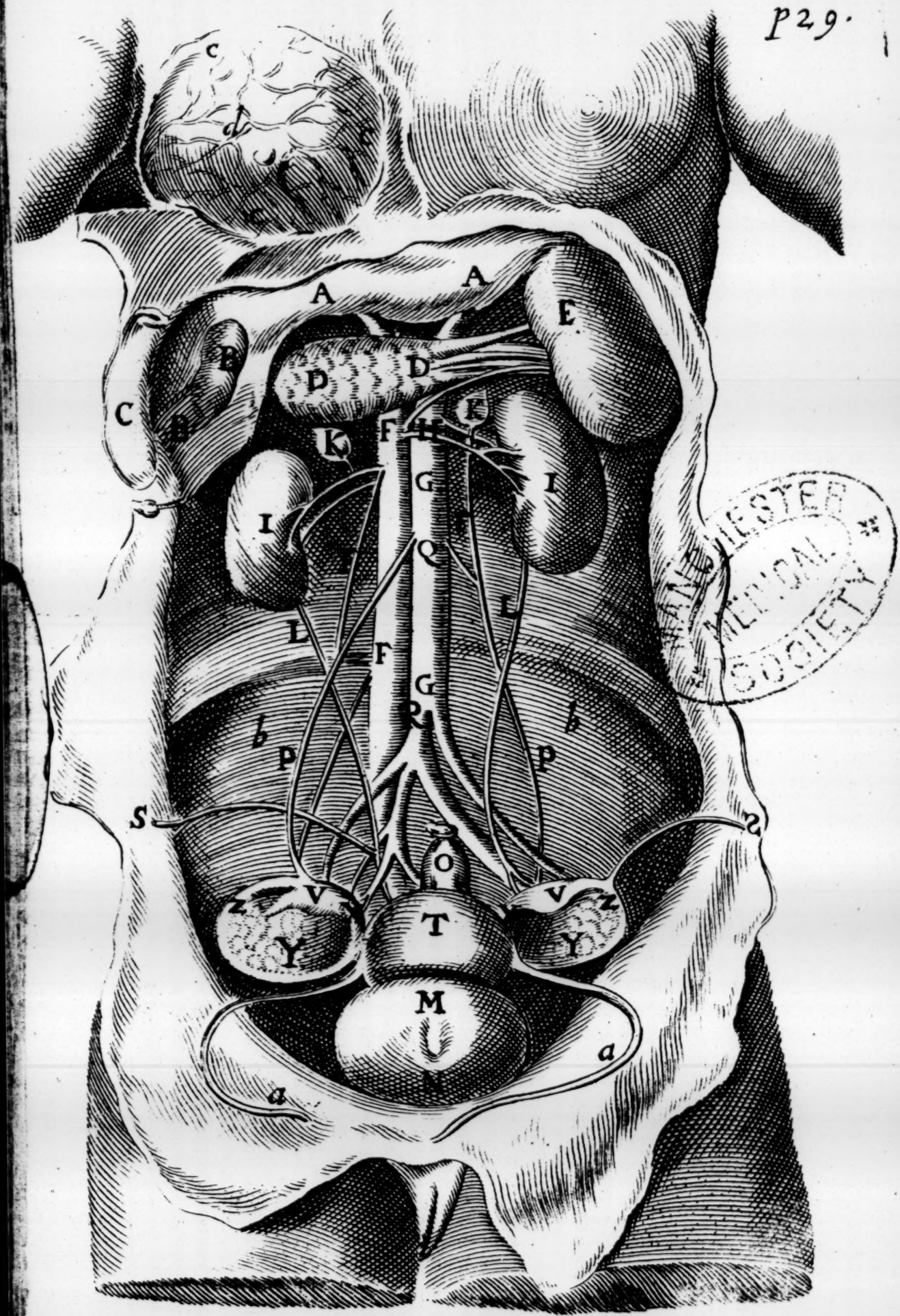


Fig. 2. P 28



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SECT. II.

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CHAP. I.

Of the Genitals of Women.

AT the lower part of the belly appears the *Pubes*, or, the Region of the hair. Under this place are, as it were, lips of fleſh, which in women that are ripe for man, are clad with hair at the upper part, becauſe of the heat and moiſture of the place; and this part is that which is moſt properly called the *Privy-member*, being the exteriour orifice, into which the Yard of the man enters. In the middle it hath a cleft, on both ſides of which are two fleſhy protuberances, beſet with hair, being two ſoft oblong bodies compoſed of skin and a ſpongy kind of fleſh.

The parts that offer themſelves to view, without any diduction, are the great chink, with the lips, the mountain of *Venus*, and the hairs. The great chink is called *Cunnus* by *Galen*, by *Hypocrates Natura*, and by many other names, invented by luſtful Perſons, and laſcivious Poets. It reaches from the lower part of the *os Pubis* to within an Inch of the Fundament, being by Nature made ſo large, becauſe the outward skin is not ſo apt to be extended in Travel, as the membranous ſheath; it is leſs and cloſer in Maids, than in thoſe that have born Children; it has two lips, which towards the *Pubes* grow thicker and more full, or protuberant, and meeting upon the middle of the *os Pubis*, make that riſing, which is called the hill of *Venus*; its outward ſubſtance is skin covered with hair; as the lips are: the inner ſubſtance

ſtance of this hill, which makes it bunch ſo up, is moſt of it fat, and ſerves, as it were for a ſoft Cuſhion in copulation, to hinder the bone of the *Pubes* of the Man and Woman to hit one againſt the other; for that would be painful and diſturb the venereal Pleaſures. Under this fat lies that Muſcle, that ſtraitens the Orifice of the ſheath.

CHAP. II.

Of thoſe parts called Nymphæ, *and the* Clytoris.

THE *Nymphæ*, or wings, are a membrany, or filmy ſubſtance, ſoft, and ſpongy, and partly fleſhy; they are of a ruddy colour, like the comb of a cock under his throat; they are two in number, though in the beginning they are joyned together by an acute Angle; where they produce a carneous ſubſtance, like the *Præputium* which cloaths the *Clytoris*. Sometimes theſe wings ſo far encreaſe, that there is many times need of inciſion; a diſeaſe common among the *Egyptians*.

The Clytoris. The *Clytoris* is a certain ſubſtance in the upper part of the great Cleft, where the two wings concur. This in Women is the ſeat of Venereal pleaſure: It is like the Yard in ſituation, ſubſtance, compoſition, and erection, and hath ſomething correſpondent both to the *Prepuce*, and to the *Glans* in men. Sometimes it grows out to the bigneſs of the Yard, ſo that it hath bin obſerved to grow out of the body, the breadth of four fingers.

This *Clytoris* conſiſts of two ſpongy and ſinewy bodies, having a diſtinct original from the bone of the *Pubes*. The head of this is covered with a moſt tender skin, and hath a hole like the *Glans*, though not quite

quite through; in which, and in the bigneſs, it differs only from the Yard. By a little drawing aſide the lips, there then appear the *Nymphs* and *Clytoris*.

The Nymphs are ſo called, becauſe they ſtand next to the Urine, as it ſpouts out from the Bladder, and keep it from wetting the lips; they are alſo call'd wings; they are placed on each ſide next within the lips, and are two fleſhy and ſoft productions, beginning at the upper part of the privity, (where they are joined in an Acute angle, and make that wrinkled membranous production that covers the *Clytoris*, like a fore-skin,) and deſcending cloſe all the way to each other, reaching but about half the breadth of the Orifice of the ſheath, and ending each in an obtuſe angle: They are almoſt Triangular, and therefore, as alſo for their colour, are compared to the thrills that hang under a cocks throat. They have a red ſubſtance, partly fleſhy, partly membranous, within ſoft. and ſpongy, looſly compoſed of ſmall Membranes and Veſſels, ſo that they are very eaſily ſtretched by the flowing in of the animal Spirits, and arterial Blood. The Spirits they have from the ſame Nerves that run thro' the ſheath, and blood from one of the branches of the Iliack Artery: Veins they have alſo, which carry away the arterial blood from them, when they become flaccid. They are larger in old Maids than in young, and larger yet in thoſe that have uſed Copulation, or born Children. They never, according to Nature reach above half way out from between the lips; their uſe is to defend the inner parts, to cover the urinary paſſages, and a good part of the Orifice of the ſheath; and to the ſame purpoſes ſerve the lips.

Above betwixt the Nymphs, in the upper part of the privities, a part bunches out a little, that is called *Clytoris*,

Clytoris, from a Greek word, that ſignifies laſciviouſly to grope the privities. It is like a mans Yard in ſhape, ſituation, ſubſtance, repletion with Spirits, and erection, and differs from it only in length and bigneſs: in ſome it grows to that length, as to hang out from betwixt the lips of the privities, yea, there are many ſtories of ſuch, as have had it ſo long and big, as to be able to converſe with other Women like unto men, and ſuch are called *Hermophridites*, who, it is not probable, are truly of both Sexes, but only the Stones fall down into the lips, and this *Clytoris* is ſtretched preternaturally; but in moſt it branches out ſo little, as that it does not appear but by drawing aſide the lips; it is a little long and round body, conſiſting like a mans Yard of two nervous, and inwardly black, and ſpongy parts that ariſe on each ſide from the bunching of the bone *Iſchium*, and meet together at the Conjunction of the bones of the *Pubes*. It lies under the hill of *Venus*, at the top of the great Cleft, in Venery; by reaſon of the two nervous bodies, it puffs up, and ſtraightning the Orifice of the ſheath, contributes to the embracing the Yard more cloſely. Its outward end is like to the *Glans* of a Mans Yard, and has the ſame name, and as the *Glans* in men is the ſeat of the greateſt pleaſure in Copulation, ſo is this in Women; It has ſome reſemblance of a hole, but it is not pervious. It is moſt of it covered with a thin Membrane, by the joyning of the Nymphs, which is called the *Prepuce*. The *Clytoris* has two pair of Muſcles belonging to it, the upper are round, and ſpring from the bones of the hip, and paſſing along the two nervous bodies, are inſerted into them; theſe, by ſtraitning the roots of the ſaid bodies, do detain the Blood and Spirits in them, and ſo erect the *Clytoris*, as thoſe in men do the Yard: the other ariſe from the Sphincter of the fundament; it has veins, arteries, and nerves.

CHAP.

CHAP. III.

Of the fleſhy knobs, and the greater neck of the Womb.

PReſently behind the wings, before we go far inward in the middle of the Cleft, there do appear four knobs of fleſh, being placed in a quadrangular form, one againſt the other; they are ſaid to reſemble Myrtle-berries in form. In this place is incerted the Orifice of the bladder, which opens it ſelf into the fiſſure, to caſt forth the Urine into the common Channel. Now leaſt any cold air, or duſt, or any ſuch thing ſhould enter into the Bladder after the voiding of the Urine, one of theſe knobs is ſeated ſo, that it ſhuts the urinary paſſage. The ſecond, is right oppoſite to the firſt, the other two collateral. They are round in Virgins, but they hang flagging when Virginity is loſt.

The neck of the Womb.

The lips of the Womb being gently ſeparated, the neck of the Womb is to be ſeen: In which, two things are to be obſerved; the neck it ſelf, or the channel, and the *Hymen*, which is there placed: By the neck of the Womb, is underſtood the channel, which is between the ſaid knobs, and the inner bone of the womb; which receives the Yard like a ſheath. The ſubſtance of it is ſinewy, and a little ſpongy, that it may be dilated; in this concavity there are certain olds, or orbicular pleights; theſe are made by a certain Tunicle ſo wrinkled, as if a man ſhould fold the kin with his fingers. In Virgins they are plain; in Women, with often copulation, they are oftentimes worn out; ſometimes they are wholly worn out, and he inner ſide of the *Neck* appears ſmooth; as it happens to Whores, and Women that have often brought

The ſubſtance.

forth, or have bin over troubled with their fluxes. In old Women it becomes more hard and grisly. Now though this Channel be something writhed and crooked, when it falls and sinks down, yet in time of the flowers and copulation, or in time of travel, it is erected and extended; and this over-great extension in Women that bring forth, is the cause of that great pain in Child-bed.

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CHAP. IV.

Of the Hymen.

The Hymen. THE *Hymen* is a Membrane not altogether without blood, neither so tender as the rest, but more ruddy, and scatter'd up and down with little veins, and in a circular form; it is placed overthwart, and shuts up the cavity of the neck of the Womb. In the middle it hath a little hole, through which the *Menses* are voided. This at the first time of Copulation is broken, which causes some pain, and gushing forth of some quantity of blood; which is an evident sign of Virginity; for if the blood do not flow, there is a suspicion of a former deflowring.

The *Hymen* is a thin, nervous membrane, interwoven with fleshy fibres, and endowed with many little Arteries and Veins, coming across the passage of the sheath; behind the incertion of the neck of the bladder, with a hole in the midst, that will admit the top of ones little finger, whereby the Courses flow; where it is found, it is a certain note of Virginity, but upon the first Copulation it is broke, and bleeds, and when it is once broke, it never closes again. This Blood is called the flower of Virginity, and of this the Scripture makes mention, *Dut. cap.* 22. & 13. 21. But tho'

a man when he finds these signs of Virginity, may be fully satisfied he hath married a Maid, yet on the contrary, it will not necessarily follow, that where they are wanting Virginity is also wanting; for the *Hymen* may be corroded by acrimonious fretting Humours, flowing thro' with the courses, or from the falling out, or inversion of the Womb, or sheath at least: It sometimes happens, even to Maids; for if a Maid be so inconsiderate, as to marry while her courses flow, or within a Day after, then both the *Hymen* and the inner wrinkled Membrane of the Sheath are so flaggy and relaxed, that the Yard may easily enter with out any lett, and so give suspicion of Unchastity, when really she is unblameable, saving for her imprudence to marry at that season. Sometimes the *Hymen* grows so strong in old Maids, that a Man is forced to make many essays, before he can penetrate it, and in some it is naturally quite closed up, and these by this means having their courses stopt, are in great danger of their life, if they be not opened by some Chyrurgical Instrument. Close to the *Hymen* lye the four Myrtle-berry Caruncles, so called from their resembling Myrtle-berries: The largest of them is uppermost, standing just at the Mouth of the Urinary passage, which it stops after rendring the Urine. Opposite to this in the bottom of the sheath, there is another, and one on each side; but of these four there is only the first in Maids, the other three are not indeed Caruncles, but little knobs made of the angular parts of the broken *Hymen*, roll'd into a heap by the wrinkling of the sheath: These three when the sheath is extended in Womens labour, loose their roughness, and become smooth, so that they disappear until it be again contracted, and indeed, the sheath near its outer orifice, has a Muscle near three Fingers broad, that upon occasion, contracts

it, ſo that Men and Women need not be ſolicitous concerning their Genitals being proportionable one to the other.

CHAP. V.

Of the Veſſels that run through the neck of the Womb.

BEtween the Duplicity of the two Tunicles, that conſtitute the neck of the Womb, there are many Veins and Arteries that run along, ariſing from thoſe Veſſels that deſcend on both ſides the thighs, and are incerted into the ſide of the neck of the Womb: The great quantity and bigneſs of them deſerves admiration; for they are much bigger than the nature and openneſs of the place ſeems to require.

The cauſe of the largeneſs of the Veſſels.

The cauſe of this is twofold; firſt, Becauſe it being requiſite for the neck of the Womb to be filled with abundance of ſpirits, and to be extended and dilated for the better taking hold of the Yard; there is required a great heat for theſe kind of motions, which growing more intenſe by the act of frication, doth conſume a great quantity of moiſture, ſo that great Veſſels are requiſite, and only able to make that continual ſupply that is needful.

There is another cauſe of the longneſs of theſe Veſſels, which is this; Becauſe that the monthly purgations are poured through thoſe veins; for the flowers muſt not come only out of the Womb, but out of the neck of the Womb alſo. Whence it happens, that Women with Child do ſometimes continue their purgations, becauſe that though the womb be ſhut up, yet the paſſages in the neck of the womb are open.

Note.

This is alſo further to be noted in the neck of the womb, that as ſoon as ever your ſight is entred with-

in

in the female fiſſure, there do appear to the view, two certain little holes or pits, wherein is contained a ſerous humour; which being preſſed out in the act of copulation, does not a little add to the pleaſure thereof.

The two holes, or pits, near the lips of the Pudendum.

This is the humour with which women do moiſten the top of a mans Yard; not the Seed, but a humour proper to the place, voided out by the Womb.

CHAP. VI.

Of the Fabrick of the Womb.

TO the neck of the Womb, the Womb it ſelf is adjoined in the lower part of the *Hypogaſtrium*, where the hips are wideſt and broadeſt; which are greater and broader thereabouts than thoſe of men; which is the reaſon alſo, that they have broader Buttocks than men have.

The Womb is placed between the Bladder and the ſtreight gut; being joined to the bladder and leaning upon the ſtreight gut: where it lies as between two Cuſhions, this ſituation of the womb was fitteſt, that ſo it might have liberty to be ſtretched, or contracted, according to the bigneſs of the Fruit contained in it.

The Womb.

The figure of the womb is round, and not unlike a Gourd, that leſſens, and grows more acute at the one end.

The figure.

The bottom of the womb is knit together by Ligaments of its own, which are peculiar: The neck of the womb is joined by its own ſubſtance, and by certain Membranes to the Share-bone, and the Sacred bone.

The bigneſs. As to the bigneſs of it; that varies according to the age or conſtitution of the body, and uſe of Venery. For it is much greater in Women that have brought forth, than in thoſe that are with Child, and after the birth.

It is of a ſubſtance ſo thick as that it exceeds a thumbs breadth in thickneſs, which after conception is ſo far from decreaſing, that it increaſes ſtill to a greater bulk and proportion.

The Fibres. This ſubſtance, the more to confirm it, is interweaved with all manner of fibres, ſtreight, oblique, and overthwart.

The Veſſels of the Womb are Veins, Arteries and Nerves.

The Veins. There are two little Veins which are carried from the ſpermatick Veſſels to the bottom of the womb; and two greater from the Hypogaſtricks, which go not only to the bottom, but to the neck. The mouth of theſe veins pierce as far as the inward concavity; in which place the extremities of them are called *Acetabula*; which in the time of the Flowers, gape and open themſelves by reaſon of the great plenty and ſtream of blood, that pours it ſelf from thence; and therefore they are, at that time, moſt conſpicuous; in women with Child, that which is called the *Liver of the Womb*, is joined to them, that it might draw blood for the nouriſhment of the Child; at which time their veins do ſo ſwell, eſpecially in the time of, or near Delivery, that they are as big as the *Emulgent veins*, or at leaſt half as thick as the *Hollow vein*.

The Arteries. It hath two Arteries on both ſides, the *Spermatick*, and the *Hypogaſtrick*, which every where do accompany the Veins. The

The Womb hath alſo divers little nerves knit together in form of a Net, which are carried not only to the interior part of the bottom of the Womb, but alſo to the Neck, and as far as the privities themſelves; and that chiefly for ſenſe and pleaſure; for which cauſe there is a great ſympathy between the Womb and the Head.

Note. This is alſo further to be noted, that the Womb in its ſituation is not fixed and immoveable, but moveable, by reaſon of two ligaments which hang on both ſides, from the Share-bone; and piercing through the *Peritonæum*, are joined to the bone it ſelf, ſo that it ſometimes happens that through thoſe holes of the *Peritonæum*, which give paſſage to theſe ligaments being looſened, either the *Omentum*, or the Entrails, do ſwell outwardly, and cauſe the burſtneſs either of the Caul or of the Guts, and ſometimes it happens by reaſon of the looſeneſs of thoſe ligaments, that the womb is moved with ſuch force, that it falls down; and in the act of Copulation is moved up and down; ſometimes it moves upward, that ſome Women do affirm that it aſcends as high as their Stomack. Now though the Womb be one continued body, yet it is divided into the *Mouth*, and the *Bottom*.

The *Bottom* of the Womb is called all that which, by ſtill aſcending, ſtretches it ſelf from the internal Orifice to the end; being narrow toward the Mouth, but dilating it ſelf by little and little, 'till it come at the entrails.

The *Mouth* of the womb, is that narrowneſs between the neck and the bottom; it is an oblong and tranſverſe Orifice; but, where it opens it ſelf, orbicular, and round; the circumference very thick, and of an exquiſite feeling; and if this mouth be out of order, and be troubled with a Scirrhous brawn, or over-fat-

neſs, over-moiſture, or relaxation, it is the cauſe of Barrenneſs. In thoſe that are big with Child, there uſes to ſtick to this Orifice, a thick viſcous glutinous matter, that the parts moiſtned may be the more eaſily opened. For in the delivery, this *mouth* is opened after a very ſtrange and miraculous manner, ſo that according to the bigneſs of the birth, it ſuffers an equal dilatation, from the bottom of the womb to the privy member.

CHAP. VII.

Of the preparing Veſſels in Women.

The Veſſels. THE Spermatick Preparing Veſſels, are two Veins, and two Arteries, differing not at all from thoſe of men, either in the number, original, action, or uſe, but only in their *bigneſs*, and the manner of their *inſertion*. For as to their number, there are ſo many veins, and ſo many Arteries as in men. They ariſe alſo from the ſame place as in men; that is to ſay, the right, from the trunck of the hollow vein deſcending; the left, from the left Emulgent.

There are two Arteries alſo, on both ſides one, which grow from the *Aorta*; theſe both bring vital blood for the work of Generation.

As to the Longitude and Latitude of theſe Veſſels, they are narrower and ſhorter in Women; only where they are wrinckled, they are much more wreathed and contorted than in men; for, the way being ſhorter in women than in men, Nature required, for ſtretching out theſe veſſels, that they ſhould be more wrinckled and crankled than in men, that the blood might ſtay there in greater quantity, for preparation of the Seed.

The Inſertion of the veſſels. Theſe veſſels in Women are carried with an oblique courſe through the ſmall guts to the Stones, being wrapt

wrapt up in fatter membranes; but in the mid-way they are divided into two branches, whereof the greater branch goes to the Stone, conſtituting the various or winding body, and thoſe wonderful inoſculations, the leſſer branch ends in the womb; in the ſides of which it is ſcattered up and down, and chiefly at the higher part of the bottom of the womb, for nouriſhment of the Womb, and of the birth; and that ſome part of the flowers may be purged out through thoſe Veſſels: now becauſe the Stones of Women are ſeated near the womb, for that cauſe theſe veſſels fall not from the *Peritonæum*, neither make they ſuch paſſages as in men, neither reach they to the Share-bone.

The uſe of theſe Spermatic Veſſels, is to miniſter to the generation of Seed, according to the ancient Doctrine; but to the nutrition of the Eggs in the Stones, according to the new, and for the nouriſhment of the *Fœtus*, and of the ſolid parts, and the expurgation of the courſes; in as much as blood is convey'd by the Arteries to all thoſe parts, to which their Ramifications come, in which parts they leave what is to be ſeparated, according to the law of Nature, the remaining blood returning by the Veins.

CHAP. VIII.

Of the Stones in Women.

THE Stones of Women, although they do perform the ſame actions, and are for the ſame uſe as mens, yet they differ from them in ſituation, ſubſtance, temperament, figure, magnitude, and in their Covering.

Their Situation. They are ſeated in the hollowneſs of the *Abdomen*; neither do they hang out as in men, but they reſt upon

upon the Muſcles of the Loins, and this for that cauſe that they might be more hot and fruitful; being to elaborate that matter, with which the Seed of man engenders man.

A doubt. In this place ariſes a Queſtion, not trivial; whether the Seed of Woman be the efficient, or the material cauſe of generation? To which it is anſwered, that though it have a power of acting, yet it receives the perfection of that power from the Seed of Man.

Their figure. The Stones of Women differ from mens alſo, as to their figure, becauſe they are not ſo round and oval as thoſe of men, being in their fore and hinder part more depreſſed and broad, the external ſuperficies being more unequal, as if a great many knots and kernals were mixed together. There is alſo another difference, as to the ſubject, becauſe they are ſofter and moiſter than thoſe of men, being more looſe and ill compacted.

Their bigneſs and temper. Their magnitude and temperament do alſo make a difference: for the Stones of Women are much colder and leſſer than Mens; which is the reaſon that they beget a thin and watry Seed.

Their coverings alſo do make a difference: for mens are wrapt up in divers Tunicles, becauſe being pendent outward, they were otherwiſe more ſubject to external injuries; but the ſtones of women have but one tunicle, which though it ſtick very cloſe to them, yet are they alſo half cloathed over with the *Peritonæum.*

They have but one membrane, that encompaſſes them round, but on their upper ſide, where the preparing Veſſels enter them, they are about half way involved

volved in another membrane that accompanies thoſe Veſſels, and ſprings from the *Peritonæum*. When this cover is removed, their ſubſtance appears whitiſh, but is wholly different from the ſubſtance of Mens Stones; for mens are compoſed of Seed-veſſels, which, being continued to one another, are twenty, or thirty ells long; if one could draw them out at length, without breaking: but Womens principally conſiſt of a great many membranes, and ſmall fibres looſly joined to one another; among which, there are ſeveral little bladders full of a clear Liquor, thro' whoſe membranes, the nerves, and preparing Veſſels run. *Galen* and *Hypocrates*, and their followers, imagine the Liquor contained in theſe Bladders to be Seed; but from Dr. *Harvey* downwards, many learned Phyſicians, and Anatomiſts, have denied that Women have Seed. Some Women, ſays Dr. *Harvey*, ſend forth no ſuch humour as is called Seed, and yet they conceive; for I have known ſeveral Women, ſays he, that have bin fruitful enough without ſuch emiſſion, yea, ſome that after they begun to emit ſuch an humour, tho' indeed they took greater pleaſure in Copulation, yet grew leſs fruitful than before. There are alſo infinite inſtances of Women, who tho' they have pleaſure in Copulation, yet ſend forth nothing, and notwithſtanding conceive. It is moreover to be obſerved, that the humour is caſt out, and iſſues moſt commonly from about the *Clytoris*, and Orifice of the privities, and very rarely from any depth within the neck of the Womb, but never within the Womb it ſelf, ſo as that it ſhould be there mixed with the mans Seed; beſides it is not ropy and oyly like Seed, but ſerous like Urine. We muſt therefore agree with that new, but neceſſary Opinion, that ſuppoſes theſe little Bladders to contain nothing of Seed, both becauſe the

Liquor

Liquor is ſent forth in a greater quantity, than can be ſupplyed from them, and alſo, becauſe they have no paſſage, whereby the Liquor contained in them might iſſue out; for if you preſs them never ſo hard, unleſs you burſt them, nothing will paſs out of them; therefore it muſt be concluded, that they are truly Eggs, Analogous to thoſe of Fowl, and other Creatures, and that the Stones ſo called are not truly ſo, nor have any ſuch Office, as thoſe of Men, but are indeed an *Ovarium*, wherein theſe Eggs are nouriſhed by the blood Veſſels, diſperſed through them, and from whence one or more, as they are fecundated by the Mans Seed, ſeparate, and are convey'd into the womb by the *Fallopian tubes*. If you boyl theſe Eggs, their Liquor will have the ſame colour, taſte, and conſiſtency with the white of Birds eggs, and their difference in wanting ſhells is of no moment; for Birds eggs have need of a ſhell, becauſe they are hatched without the Body, and are expoſed to external injuries; but theſe of Women, being foſtered within their body, have no need of other fence than the Womb, whereby they are ſufficiently defended. Theſe Eggs in Women are commonly towards the number of twenty, in each Teſticle, whereof ſome are far leſs than others: The objection of the *Galeniſts* againſt the *Ariſtotelians*, (*viz.* That the Stones of Females muſt needs make Seed, becauſe, when they are cut out, barrenneſs always follows) will be ſufficiently obviated by this new Hypotheſis, that agrees to the neceſſity of the ſtones ſo far, as to affirm, that the little Bladders contained in them, become, when they are impregnated by the maſculine ſeed, the very conceptions themſelves, which would be in vain to expect, if the female were caſtrated.

CHAP.

CHAP. IX.

Of the deferent, or Ejaculatory Veſſels.

THE Deferent Veſſels are two blind paſſages, on both ſides one, nothing differing in ſubſtance from the ſpermatick Veins. They riſe in one part from the bottom of the Womb, neither do they reach from their other extremity, either to the Stone, or to any other part; but are ſhut up, and unpaſſable, adhering to the womb, juſt as the blind Gut adheres to the *Colon*; but winding half way about the Stones, are every way remote from them, no where touching them; only are tied to them with certain Membranes, not unlike the wings of Bats, through which certain Veins and Arteries, being produced from the Stones do run; and end in theſe paſſages. Where they begin, at the bottom of the womb, they are hollow and large; but as they proceed further on, they grow narrower, till, near their end, they do again obtain a larger bigneſs; theſe two paſſages thus running from the corners of the womb to the Stones, are taken only to be certain ligaments, by which the Stones and the Womb are ſtrongly knit together; and theſe ligaments in Women, are the ſame things with the *Cremaſteres* in men.

Galen and moſt of the Antients counted theſe ſhort proceſſes, that go ſtreight from the Stones to the bottom of the Womb, to be ejaculatory Veſſels, and that the ſeed was caſt from the Stones thro' them into the bottom of the Womb, and ſome others have thought, they have found a ſmall pipe paſſing on each ſide out of theſe proceſſes, by the ſides of the Womb to its neck, into which they were inſerted, and opened near its Oriſice. By the former it was ſuppoſed, Women not with Child did caſt their ſeed into the bot-

tom

tom of the Womb, and by theſe latter, ſuch as were already impregnated; for that if it ſhould have iſſued into the bottom of the womb, where the conception was, it would have corrupted, to the great prejudice of the *Fætus*. But many accurate Anatomiſts have not bin able to find the leaſt foot-ſtep of theſe latter ducts; and as for the former, ſeeing they have not any cavity, and therefore can have nothing of ſeed in them, we muſt conclude, that they are only ligaments of the ſtones to keep them in their place; and this may be proved farther, by obſerving that they come not into the inner cavity of the womb, but are knit only to its outward Coat, and there are only two holes in the bottom of the womb, that admit a probe, and thoſe lead to the fallopian tubes, and not to theſe ligaments.

Seeing therefore, that thoſe which have bin accounted ejaculatory Veſſels, either are not to be found at all, or are found unfit for ſuch an Office, and having withal rejected the Opinion of Womens having ſeed, and affirm'd, that that which makes the Conception, is one of thoſe little bladders in the ſtones, dropping from thence, and conveyed into the womb, we muſt enquire by what way they can paſs; for if the above-ſaid ligaments reputed deferent Veſſels have no paſſage, whereby the ſeed, if there were any might paſs, much leſs cou'd one of theſe bladders be conveyed that way; and therefore, for deferent Veſſels, we aſſign thoſe paſſages, that are called the fallopian tubes, they are very ſlender, and narrow paſſages, nervous and white, ariſing from the ſides of the womb, and at a little diſtance from it, they become larger, and twiſt like the tendrel of a Vine, 'till near their end, where ceaſing their winding, they grow very large, and ſeem membranous and fleſhy, which end is very much torn and jaggy, like the edge of rent Cloaths, and has

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a large hole, which always lies closed, because those jags fall together; but yet being opened they are like the outmost orifice of a brass Trumpet. These tubes are the same in Women, that the horns of the womb are in other Creatures, for they answer to those, both in situation, connection, amplitude, perforation, likeness, and also office: For as other Creatures always conceive in the Horns, so it has been sometimes observed, that a Conception has in a Woman bin contained in one of the tubes, which must have happened, when the Egg, being received out of the stone into it, has been stopt in its passage to the womb, either from its own bigness, or some obstruction in the tube. The substance of the tubes is not nervous, as *Fallopius* affirms, but membranous; for they consist of two membranes, the outer and inner; the inner springs from, or at least is common with that, which covers the inner substance of the womb: But whereas it is smooth in the womb, it is very wrinkled in the tubes, the outer is common with the outmost of the womb, and this is smooth.

The capacity of these passages varies very much, for in the beginning, as it goes out of the womb, it only admits a bristle; but in his progress, where it is most capacious, it will receive ones little finger, but in the extremity, where it is jagged, it is but about a quarter so wide, their length also is very uncertain, for they sometimes increase from four or five, to eight or nine fingers breadth long. Their use is in a fruitful Copulation to grant a passage to the finer part of the man's Seed, or of a seminal fume towards the stones, to bedew the Eggs contained in them, which Eggs, one or more being thereby ripened, and dropping off from the stone, are received by the extremity of the tubes, and carried along their inner cavity to the womb.

Two

Two objections may be made againſt this uſe: Firſt, That the end of the tube not ſticking cloſe to the ſtone, when one of the Eggs drops from the ſtone, it would more probably fall into the cavity of the belly than light juſt pat in the mouth of the tube. Secondly, when it is received by it, its paſſage is ſo narnow, that it is hard to imagin how it can paſs by it: But as to the firſt, the ſame objection may lye againſt the uſe of the oviduct in Hens; for in them it does not join quite cloſe to the *Ovarium*, and yet it is certain, that the rudiments of the Eggs do all paſs by them to the womb. Moreover it is probable, that when all the other parts of the Genitals are turgid in the act of Copulation, theſe tubes alſo may be in ſome meaſure erected, and extend their open mouth to the ſtones, to impregnate the Eggs with the ſeminal fume thro' their paſſage, and if any one be ripened, and ſeparate, to receive it afterwards by its orifice. As to the ſecond objection againſt the narrowneſs of theſe tubes, he that conſiders the ſtraightneſs of the inner orifice of the womb, both in maids and in women with Child, yet obſerves to dilate ſo much upon occaſion, as to grant a paſſage to the Child out of the womb, cannot wonder that to ſerve a neceſſary end of Nature, the ſmall paſſages of the tubes ſhould be ſo far ſtretched, as to make way for an Egg, ſeeing its proportion to their paſſage, is much leſs, than of the Child to the uſual largeneis of the ſaid orifice.

CHAP. X.

Of the Actions and Uſes of the Genital parts in Women.

IN the privie part, are ſeen the *Pubes*, the mountains of *Venus*, the two lips, the orifice under which the two wings lye hid, the little knobs of fleſh, reſembling

ſembling Myrtle-berries, the paſſages of the Urine, and the Clytoris.

As for the *Pubes*, and the Mountains of *Venus*, they ſerve for this uſe, that the great Orifice might be the better ſhut, and to avoid *compreſſion* in copulation; for which cauſe they are beſet with hair, and are covered with a hard kind of fat; the great Orifice receives the Yard, and gives paſſage to the Urine and the birth. The uſe of theſe Wings, or knobs of fleſh like myrtle-berries, are for the defence of the internal parts, ſhutting the Orifice of the neck leſt cold air, duſt, or any other annoyances ſhould hurt it, from without; and while they ſwell up, they cauſe titillation and deſire in thoſe parts. Laſtly, the paſſages of the Urine being ſhut up by the knobs of fleſh, reſembling myrtle-berries, hinders the unvoluntary paſſage of the Urine.

CHAP. XI.

Of the Action of the Clytoris.

THE action of the *Clytoris* is like that of the Yard, which is erection; which erection is for the motion, and attraction of the Seed.

CHAP. XII.

Of the action and uſe of the Neck of the Womb.

THE action of the neck of the Womb, is the ſame with that of the Yard, that is to ſay, Erection, which is occaſioned divers ways. Firſt, all this paſſage is erected, and made ſtreight, for the better conveyance of the Yard to the Womb. Then, while the whole paſſage is erected, it is repleted with

ſpirit and vital blood, whereby it becomes narrower for the more ſtreight embracing of the Yard.

The cauſes of this erection are; firſt, becauſe if the womb were not erected, the Yard could not have a convenient paſſage into the womb; ſecondly it would hinder convenient affrication, without which the Seed could not be drawn forth. Laſtly, it hinders any hurt, or damage which might be done by the violent force of the Yard.

CHAP. XIII.

Of the uſes of the veſſels running through the neck of the Womb.

FIRST, it is required that there ſhould be a concurrence of divers Veins and Arteries, for the nouriſhment of that part; and though that part it ſelf, being full of Membranes, does not require much nouriſhment, yet by reaſon that it is to ſuffer Erection, that could not be done but by blood and ſpirits, which are contained in theſe veſſels: Beſides, although the ſubſtance of this part be of a cold temperament, being notwithſtanding ſtill heated by the act of Copulation, that heat would ſoon conſume a ſlender nouriſhment; which nature hath ſupplied, by the concourſe of theſe Veſſels. Another cauſe of the plenty of theſe veins, is nouriſhment of the Birth, and the excluſion of flowers.

CHAP. XIV.

Of the actions of the Womb.

THE firſt uſe of the Womb is *to attract* the Seed by a familiar ſympathy, juſt as the Second uſe is *to retain* it, which is properly called Conception.

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The third is *to cheriſh* the Seed thus attracted, to alter it, and change into the Birth, by raiſing up that power which before lay ſleeping in the Seed, and to reduce it from power into act.

The fourth action of the Womb is *to ſend forth* the birth at the time prefixed; the apt time of expulſion, is, when the expulſive faculty begins to be affected with ſome ſenſe of trouble, that is, when the Birth afflicts and oppreſſes the Womb with its own weight.

Beſides theſe uſes, it hath theſe moreover; To nouriſh the Birth, and to dilate it ſelf, which it doth by the help of Veins and Arteries, which do fill more and more with matter, as nature requires.

The proper actions of the Womb.

The chiefeſt action of the Womb, and moſt proper to it, is, *the retention of the Seed*; without which, nothing of other actions could be performed for the Generation of man.

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CHAP. XV.

Of the Utility of the Womb.

FIRST, it is the moſt fit place for Copulation, as being in a place furtheſt removed from the ſenſes; near which it were not fit to be, by reaſon of the inconveniencies which would neceſſarily ariſe.

It is moſt fit *to receive the Birth*, as being hollow; in which concavity the birth may increaſe to its full proportion every way.

It is moſt fit for the *excluſion of the Birth*, as being placed downward, whereby the birth might help it ſelf with its own weight; and alſo by reaſon of the Muſcles of the *Abdomen*, which ſerve for compreſſion, and do help the endeavours of the mother.

CHAP. XVI.

Of the Utility of the preparing Veſſels in Women.

THE Utilities of theſe Veſſels are taken from their Original, and from their Inſertion, the right Vein riſing from the Hollow; and the left from the Emulgent, as in men; that the more hot and purer blood might come from the right vein, for the procreation of Males; and the more ſerous and watry blood from the Emulgent, for the generation of Women.

The Veſſels alſo in women are ſhorter than in men, becauſe the way is not ſo far to the Stones; which brevity of the Veſſels is lengthned out by the many turnings and windings with which thoſe Veſſels are endued. In the middle way, thoſe Veſſels divide themſelves like a Fork, the greater part going to the Stones, carrying the matter for Seed; the leſſer is carried to the womb, where it ſcatters it ſelf all along the ſides of it, for the nutrition of the Womb.

As for the Arteries, they afford the blood which is more full of ſpirits to perfect the Seed.

CHAP. XVII.

Of the Utility of the Stones.

THE uſe of the Stones in Women, is the ſame as in men; that is to ſay, to prepare the Seed, and to make it fit for procreation. They are ſeated within, that they ſhould not want a continual heat, to cheriſh them; for the matter of Seed being colder in women than in men, it requires a greater heat, which it would of neceſſity want, were the Stones placed outward, like thoſe of men; and for that cauſe are they covered

covered only with one Tunicle, that the heat of thoſe parts may more eaſily paſs to them. And therefore the Stones of women are ſofter than thoſe of men, becauſe they ſhould not perfect ſo ſubſtantial a Seed; and that the heat of the adjacent parts ſhould not be wholly taken up in the cheriſhing of them.

Their figure.

Their figure is not exactly round, but depreſſed, that the little Meanders of the veins diſperſed through the Membrane, from the Stones to the deferent Veſſels, might have more room to be incerted for the attraction of the Seed, out of the whole ſubſtance of the Stones. The inequality and ruggedneſs of them makes for the longer ſtay of the Seed in thoſe crooked and winding Veſſels.

SECT. III.

CHAP. I.

Of the ſigns of Conception.

Signs of Conception.

HAving thus ſhewed you the Anatomy and Uſe of the parts, it will be requiſite to diſcourſe of the *Conception* it ſelf, which is the main and chief end of theſe Veſſels: And firſt of the ſigns of Conception.

The ſigns of Conception on the Mothers ſide, are certain and apparent; firſt, if after ſhe hath had the company of her Husband, ſhe hath received more content than ordinary.

Pains in the head, giddineſs, dimneſs of the eyes; all theſe concurring together, portend conception; the apples of the eyes decreaſe, the eyes themſelves ſwell, and become of a dark colour, the veins of the eyes

wax red, and ſwell with blood, the eyes ſink, the eyebrows grow looſe, various colours appear in the eyes, little red pimples riſe in the face, the veins between the Noſe and the Eyes ſwell with blood, and are ſeen more plain; the vein under the tongue looks greeniſh, the neck is hot, the back bone cold, the veins and arteries ſwell, and the pulſes are obſerved more eaſily; the veins in the breaſt firſt look of a black colour, but afterward turn yellowiſh, the Teats look red; if ſhe drink cold drink, ſhe feels the cold in her breaſt, ſhe loaths her meat and drink, ſhe hath divers longings, but her natural appetite is deſtroyed: Continual vomitings follow, and weakneſs of the ſtomach, ſour belches worms about her Navel, faintneſs of the loyns, the lower part of her belly ſwelling, inward griping of the body, the retention of the Seed 7 days after the act of copulation: After which act there is a cold and trembling which ſeizes the external members; the attractive force of the womb increaſes; the womb dries up It is alſo a certain ſign of conception, if the Midwife touching with her finger the interiour neck of the womb, ſhall find it exactly cloſed, ſo that the point of a needle will not go between: The womb waxeth round and ſwells, the flowers ceaſe to flow (for the Veins through which they come down, carry the blood to the nouriſhment of the birth;) the thighs ſwell with ſome pain, the whole body grows weak, and the face waxes pale; the Excrements proceed ſlower out of the body: The Urine is white, a little cloud ſwimming at the top, and many atoms appear in the Urine. Take the Urine of a Woman, and ſhut it up three days in a glaſs, if ſhe have conceived, at the end of three days there will appear in the Urine certain live things, to creep up and down. Take alſo the Urine of a Woman, and put it in a baſon a whole night

night together, with a clean and bright needle in it, if the woman have conceived, the needle will be ſcattered full of red ſpeckles, but if not, it will be black and ruſty.

Conception is an action of the Womb, whereby the fruitful Seed of the Man and Woman are received and kept, that a Child may be formed. There are two kinds of Conception, one true, to which ſucceeds the generation of an Infant; the other ſpurious, and contrary to Nature, in this caſe the Seed changes into water, falſe Conceptions, Moles, or any other ſtrange matter.

It is to be noted, that there is no abſolute neceſſity, that all the Seed ſhould be received, and retained entire, nor muſt we imagine that tho' all of it be not received into the Womb, the Child formed out of it will want ſome Limb, as an Arm, or Leg, or other member, for want of ſufficient matter; for the leaſt drop of Seed, nay only a fume of it is ſufficient to impregnate, and form a Child: But when the quantity of the Seed is ſmall, the Child may be the leſs and weaker for it, or if the Man, or the Woman be diſeaſed, or the Womb ſtuft with ill humours, the Child will be ſickly, or Moles, or falſe Births, or Dropſies of the Womb will be occaſioned.

Tho' a Midwife may gueſs that a Woman has conceived, when all the ſigns concur, or moſt part of them together, and ſucceſſively according to their ſeaſons, yet many of theſe ſigns happen upon ſuppreſſion of the courſes, and none of them are ſo very certain, as not ſometimes to fail us; wherefore in trials of Women, and upon giving phyſick to them, great caution muſt be uſed; for after the Execution of ſome Women, they have been found with Child contrary to the judgment of the Midwifes, and others after a

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long courſe of Phyſick to open obſtructions, and to cure a Dropſie, have been delivered of Children.

CHAP. II.

Whether ſhe have conceived a Male.

Conception *of a Male.*

IF ſhe have conceived a Male Child, the right eye will move ſwifter, and look more clear than the left. The right pap will alſo riſe and ſwell beyond the left, and grow harder and the colour of the Teats will change more ſuddenly. The milk will increaſe more ſuddenly, and if it be milked out, and be ſet in the Sun, it will harden into a clear Maſs, not unlike pearl. If you caſt the milk of the woman upon her Urine, it will preſently ſink to the bottom. Her right cheek is more ruddy, and the whole colour of her face is more chearful; ſhe feels leſs numneſs: The firſt motion of the Child is felt more lively in the right ſide, for the moſt part upon the ſixtieth day. If her flowers flow the fourtieth day after Conception. The belly is more acute toward the navel. As the Woman goes, ſhe always puts her right leg forward, and in riſing ſhe eaſes all ſhe can her right ſide ſooner than her left.

CHAP. III.

Whether ſhe have conceived a Female.

Conception *of a Female.*

IF ſhe have conveived a Female, the ſigns are for the moſt part contrary to thoſe aforeſaid.

The firſt motion is made moſt commonly the ninetieth day after conception, which motion is made in the left ſide; Females are carried with greater pain, her Thighs and Genital Members ſwell, her colour is paler,

paler, ſhe hath a more vehement longing. Her flowers flow the thirtieth day after Conception. Girls are begot of Parents who are by nature more cold and moiſt, their Seed being more moiſt, cold, and liquid.

CHAP. IV.

Of the Conception of Twins.

Conception of *Twins.*

IF a Woman have conceived Twins, the ſigns thereof appear not, till the third or fourth month after her Conception; and then they will appear by the motion of the Infant, and by the extraordinary ſwelling of her Belly. As to the motion, it is plain, that ſhe doth bear twins, if ſhe perceive a motion on the right and left ſide at the ſame inſtant, which ſhe perceives more quick and violent. As for the greatneſs of the belly; If the Woman perceive it bigger than at any other times of her being with Child; as alſo if the two flanks be ſwelled higher than the middle of the belly: if there do appear as it were a line of diviſion from the navel to the groin, making a kind of Channel all along; if the Woman carry her burden with more than ordinary pain: Theſe are commonly the ſigns of Twins.

CHAP. V.

Of falſe Conception.

Falſe Conception.

WOmen do oftentimes deceive themſelves concerning their Conception; for they do many times believe themſelves to be big with Child, when it is nothing elſe but either the Retention of their flowers, which do not fall down according to their accuſtomed Periods of time;

time; or else that which is called the *Moon-calf*, which is a lump of flesh, for the most part like the guisern of a bird, greater or lesser, according to the time of its being there, which is most commonly not above four or five months.

Several sorts of Moles.

Of Moles there are two sorts; the one is called the true Mole, the other is called the false mole. The true Mole is a fleshy body, filled with many vessels, which have many white, green, or black lines, or Membranes; it is without growth, without motion, without bones, without bowels, or entrails; receiving its nourishment through certain veins; it lives the Life of a Plant, without any figure or order, being engendered in the concavity of the Matrix, adhereing to the sides of it, but borrowing nothing of its substance.

Of the true Mole.

Of the false Mole.

Of the false Mole there are four sorts; the Windy Mole, which is a conflux of Wind; the Watry Mole, which is a conflux of watry humours; the Humorous Mole, which is a conflux of various humours; the Membranous Mole, which is a thin bag filled with blood. All these four are contained in the concavity of the Womb.

Signs of Moles.

These Moles are sometimes engendered with the Infant, though they do often cause the Infant to die; either because it doth deprive the Infant of that nourishment which goes from the Infant to the encrease of that; or else because it hinders the growth and perfection of the Infant. The cause of the fleshy Mole doth not always proceed from the Mother, for the Man doth often contribute to the increase of it, when the Seed of the man is weak, imperfect, and barren, or, though

it

it be good if there be too ſmall a quantity of it, which after it is mingled with the Seed of the Woman, is choak'd by the menſtrual blood, and ſo not being ſufficient for the generation of the Infant, inſtead thereof produces this little maſs of fleſh, which by little and little grows bigger, being wrapt about in a caul, while nature ſtrives to engender any thing rather than to be idle.

It happens alſo, when the woman, during her monthly purgations, receives the company of her husband, her body being not yet purged and void; or elſe when the woman lies with a great deſire and luſt with her husband, after ſhe hath conceived; or when ſhe hath retained her monthly courſes beyond her time.

The Windy Mole.

The windy mole is engendered by the weak heat of the Matrix, and the parts adjoyning, as the Liver and Spleen, which engender a quantity of wind, which fix in the concavity of the Matrix.

The Watry Mole.

The watry mole is engendred of many confluences of water, which the Womb receives, either from the ſpleen, or the liver, or the parts adjoyning, or elſe from the weakneſs of the liver which cannot aſſimilate the blood which is ſent thither, for the nouriſhment of the thing contained in it; part whereof turns into water, which cannot be voided but remains in the Womb.

That which is called the Humorous Mole, is engendred of many moiſt humours, ſeroſities, or the Whites, or certain watry purgations, which ſweat forth from the menſtruous veins, and are contained in the concavity of the Matrix.

The membranous Mole.

The membranous Mole, is a skin or bag, which is garniſhed with many white and tranſparent veſſels, filled up with

blood:

blood: This being caſt into the water, the blood goes out, and the membrane is ſeen only to gather like a heap of clotted ſeed.

The ſigns of falſe Conception.

Falſe Conception hath many ſigns, common with the true conception; as the ſuppreſſion of the flowers, depraved appetite, vomitings, ſwelling of the belly, and of the breaſts; ſo that it is a hard thing to diſtinguiſh the one from the other: only theſe that follow are more properly the ſigns of a falſe than true conception. For in a falſe Conception, the face is ordinarily puffed up; the breaſts, that at the firſt were ſwollen, afterwards become, every day more than other, ſofter and lanker, and without Milk. In fine, the face, the breaſt, the arms, the thighs and groyns grow lank and meager: The belly waxes hard, as happens to thoſe who are troubled with the Dropſie, and almoſt of an equal roundneſs; with many pricking pains, at the bottom of the belly, which have ſcarce any intermiſſion; which is the cauſe that they can hardly ſleep, being encumbered with a heavy and dead burthen. It may be known alſo by other ſigns, for in the conception the Male-Infant begins to move at the beginning of the third Month; for the moſt part; and the Female at the beginning of the third or fourth Month: now where any motion happens, the woman ought to obſerve whether ſhe have any milk in her breaſts or no: if ſhe have milk in her breaſts, it is a ſign of true conception; if ſhe have not, it is a ſign of falſe conception. Beſides, in a true conception, the Mother ſhall perceive her Child to move on all ſides, oftner though to the right flank than to the left, ſometimes up, ſometimes down, without any aſſiſtance; but in a falſe conception, although there be a kind of motion, which is not enlivened; that

that proceeds from the expulsive faculty of the Mother, and not from the Mole. The Mother shall also perceive it to tumble always on that side she lies, not having any power to sustain it self; besides, as she lies on her back, if any one do push gently downward the burden of her belly, she shall perceive it to lie and rest in the place where it was pushed, without returning thither: beside, that which will confirm it more, is, when after the end of nine months the woman shall not come to her Travel, but that her belly still swells and is puffed up more and more, all the rest of the parts of the body growing thin and meager, this is a sign of a Mole, notwithstanding that many Women have been known to go ten or eleven months before their delivery.

The signs of the windy Mole are these; when the Belly is equally stretched and swelled up like a Bladder, more soft than when it bears the Fleshy mole, and especially near the groins, and small of the belly; if it be struck on, it sounds like a drum; sometime the swelling decreases, but by and by it swells more and more; the woman feels her self more light, it is engendered and encreases swifter than the fleshy mole, or the Watry, and it makes such a distention of the belly, as if one were tearing it asunder: For the watry and humorous mole, the signs are almost the same; the Belly increases and swells by little and little, as the woman lies upon her back, the sides of her belly are more swelled and distended than the middle, or the bottom of the belly, which grows flatter then, by reason that the water and the humours fall down to the sides of the belly, moving up and down on the belly, as if it were a fluctuation of water there.

This distinction is to be observed in the Watry Mole, that the flank and thighs are more stretch-

ed

ed and ſwollen than in the humoral, becauſe that the waters flow thither oftentimes. And that which comes forth throug Nature's conduit, is as clear as Rock-water, without any ill ſavour; but that which flows out in the *humoral* diſtemper is more red, like water wherein fleſh hath been waſhed, and is of an ill ſavour. This is alſo to be marked in falſe conceptions, that the flowers never come down and the Navel of the Mother advances it ſelf little or nothing, both which happen in true conceptions.

There are, beſides theſe above-written, certain other Tumours which the Women do take for Moles. Theſe occaſion a rotundity and ſwelling in the belly, which are not diſcovered till the woman be opened, and then they do appear, though the body of the womb be clean and neat, without any thing contained in it, at one or both corners of the womb, a quantity of water, contained as it were in little bags; in others are to be ſeen a heap of kernels and ſuperfluous fleſh cluſtered up together in the womb, which cauſe it to ſwell. Yet in theſe women it hath been obſerved, that their purgations have been very regular, which hath been a ſign that the womb it ſelf hath been in good temper.

The pendent mole. There is alſo another Excreſcency of Fleſh, which may be termed a pendent Mole, which is a piece of fleſh hanging within the inner neck of the womb, which at the place where it is faſtned, is about a fingers breadth, ſtill increaſing bigger and bigger toward the bottom like a little bell: This fleſh hanging in the interiour neck of the womb, poſſeſſes the whole Orifice of the privy member, ſometimes appearing outward, as big as the fiſt, as hath been obſerved in ſome Women. Of the cures of all theſe, we ſhall treat in due place.

CHAP.

MANCHESTER MEDICAL SOCIETY

CHAP. VI.

How Women with Child ought to govern themselves.

IN the first place, she ought to chuse a temperate and wholesome air, neither too hot nor too cold, nor in a watry and damp place, nor too subject to fogs and winds, especially the South-wind, which is a great enemy to Women with Child, causing oft-times abortion in them. The Northwind is also hurtful, engendring Rheums and Catarrhs, and Coughs, which do often force a woman to lie down before her time. Likewise those winds which carry with them evil odours and vapours, for these being sucked with the air into the Lungs, are the cause of divers diseases.

For her Diet, she ought to choose meat that breeds good and wholsome nourishment, and which breeds good juice; such are meats that are moderately dry; the quantity ought to be sufficient, both for themselves, and for their children, and therefore they are to fast as little as may be; for abstinence, unless upon good occasion, renders the child sickly, and tender, and constrains it to be born before its time, to seek for nourishment; as the overmuch diet stuffs it up, and renders it so big that it can hardly keep its place. *Her Diet.*

All meats too cold, too hot, and too moist, are to be avoided, as also the use of Salads and Spiced meats, and the too much use of salt meats are also forbidden, which will make the child to be born without nails, a sign of short life. Her bread ought to be good wheat, well baked and levened. Her meats ought to be Pigeons, Turtles, Pheasants, Larks, Partridge, Veal, and Mutton. For herbs, she may use Lettice, Endive, Bugloss, and Burrage, abstaining from raw Salads:

for

for her laſt courſe, ſhe may be permitted to eat Pears, Marmalade, as alſo Cherries and Damſins; ſhe muſt avoid all meats that provoke urine, or the terms; and ſuch meats as are windy, as Peaſe, and Beans Yet be-

Of longing.

cauſe there are ſome Women that have ſuch depraved ſtomachs, by reaſon of a certain ſalt and ſowre humour contained in the membranes of the ſtomach, as that they will eat coals, chalk, aſhes, cinders, and ſuch like traſh, ſo that it is impoſſible to hinder them; to ſuch therefore we can only ſay thus much, that they ought to forbear as much as in them lies, aſſuring them that ſuch traſh does not only endanger their own health, but the health of the child. Yet if they cannot command that depraved appetite, let them ſo provide, though it be by giving ſome ſmall ſatisfaction to their depraved longings, that they do not haſten any further inconvenience; for though thoſe ſtrange meats be very contrary to nature, yet the ſtrange deſire that they have to them, does not a little avail to the diſgeſtion of them. For her drink, let it be ſmall Ale, though now and then a cup of pure Wine does not amiſs, to comfort the Stomach, and the parts dedicated to Generation.

Her ſleeping

Her time of ſleep is beſt in the night, for the concoction of thoſe meats which ſhe hath eat in the day time: She muſt avoid by all means, the ſleeping after dinner; ſhe may ſleep full out nine hours; her ſleeping beyond that time is prejudicial.

Her Exerciſe.

She may exerciſe her ſelf moderately; for violent excrciſe looſens the *Cotyledones*, through which the Infant receives its nouriſhment: the riding in Coaches is forbid, eſpecially, for the laſt three months.

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She ought to avoid great noiſes, as the noiſe of Guns, or great Bells. *Other precepts.*

Laughing and crying if it be immoderate, is extreamly hurtful, as alſo immoderate anger.

In the firſt four months ſhe ought not to lye with her Husband, for that ſhakes and moves the fruit of her Womb, and cauſes the Flowers to deſcend; ſhe muſt alſo abſtain in the ſixth and eighth; but in the ſeventh and ninth it is not denied, and is thought to facilitate the Delivery.

She ought alſo to keep her body ſoluble, which if it ſhould not come of it ſelf, ſhe muſt take looſening ſyrups to help nature; as ſoon as ever they perceive themſelves to be with Child, they muſt lay aſide their Busks, and not ſtreighten themſelves any way, for fear of hurting the fruit of their Womb, by not giving it its full liberty of growth.

A Woman with Child ought to be accounted ſick, for the time of going with Child is called a ſickneſs of nine Months, and ſhe is indeed ſubject to many inconveniences on that account; therefore ſhe ought to uſe her utmoſt endeavour to prevent thoſe many accidents ſhe is then ſubject to, and that ſhe may preſerve her ſelf in health, as much as her preſent condition will allow of, let her be careful to obſerve a good diet, agreeable to her conſtitution and condition. The air of the place where ſhe dwells ought to be temperate; for if it be too hot it diſſipats the humours and ſpirits, and if it be moiſt and cold, it occaſions rheums and coughs whereby miſcarriages have been cauſed; ill ſmells are alſo very offenſive to Women with Child, as the ſtink of a candle, the ſmell of char-coal. Their Stomach generally loath Meat, and are weak; and therefore they muſt pleaſe their Stomachs, and let them not faſt too long, for thereby their blood is unfit to nouriſh the Child;

but they muſt not eat too much at a time; eſpecially for Supper, becauſe the bigneſs of the belly hinders the Stomach from containing much; wherefore let the Woman eat little and often. Her bread muſt be made of good Wheat, white, and well baked; her meat may be Mutton, Veal, Fowl, or Pullets, Pidgeons, or Partridges, boyled or roaſted according as ſhe likes beſt. New laid Eggs are alſo a good Diet, and to purifie the Blood, which is generally ill during the time of pregnancy; ſhe ought to eat ſometimes Broths with ſuccory, borrage or ſorrel boyled in it, but hot ſeaſoned Pyes and baked meats muſt be avoided; if ſhe long for Fiſh, River fiſh, and thoſe of running ſtreams are to be preferred before others. But note, that this ought to be a general rule in this caſe, *viz.* That if Women earneſtly long for any thing, they muſt have it. And becauſe their Stomachs are always weak, they ought to drink ſome good Wine, or ſome other good Liquor at Meals to help digeſtion. All things very hot, and ſuch things as force Urine ought to be ſhunned, becauſe they are apt to force the courſes, and ſo to cauſe miſcarriage.

They ought to ſleep moderately, becauſe by ſleep, the functions and the concoction are ſtrengthened, whereas exceſſive watchings waſte the Spirits, and weaken the faculties; therefore a Woman with Child ought to ſleep nine or ten hours at leaſt in a Night. As to exerciſe and reſt, reſpect muſt be had to the various times of pregnancy. At the beginning of the Conception, if the Woman perceives it, ſhe ought, if her condition will allow of it, to keep in Bed, at leaſt till the fifth or ſixth day, and not to converſe with her Husband all that time, for then a little matter will cauſe miſcarriage: She muſt not ride on Horſe-back, or in a Coach, or Waggon, all the time ſhe is with Child, eſpecially

ſpecially when ſhe is near her time; becauſe theſe kind of motions increaſe the weight of that which is contained in the Womb, and often cauſes abortion. But ſhe may be carried in a Chair, or Litter, or walk gently. She muſt forbear carrying or lifting heavy burthens, nor muſt ſhe raiſe her Arms too high, or dreſs her own head; for many have miſcarried, the ligaments of the Womb being relaxed on this account. And it muſt be carefully noted, that when ſhe walks, ſhe muſt walk in low heeled ſhoes; for big bellied Women are apt to ſtumble, becauſe they cannot ſee their feet, by reaſon of the bigneſs of their bellies; and ſhe muſt rather reſt too much, than uſe motion too much; for immoderate motion is very dangerous, and I believe the exerciſe of bigg bellied Women, when it has been immoderate towards the latter end of their reckoning, has been the chiefeſt and moſt general cauſe of hard Labours; for many times the Child is put into a wrong poſition by the motion and exerciſe of the Mother, or the Birth is unduly haſtned; both which ſometimes prove very prejudicial. The Woman ought rather the two laſt Months of her reckoning to abſtain from Copulation, the Body being thereby much moved, and the Belly compreſſed, which makes the Child ſometimes take a wrong poſture; and without doubt if theſe things, that have been ſaid concerning exerciſe and reſt were well regarded, the lives of many Women and Children would be ſaved, and much pain and ſorrow prevented.

Some Women are ſo very apt to miſcarry, that being frightned, or ſurprized, by the noiſe of a great Gun, or the ſound of a Bell, or a clap of Thunder they have miſcarryed.

Women with Child are ſubject to be bound in their Bodies, the Womb by its weight preſſing the right gut, and ſo hindring an eaſy diſcharge of the Excrements:

In this caſe, ſuch things as looſen the belly are to be frequently uſed. She may now and then eat ſtewed Prunes, or Veal-broth, or a Gliſter of Mallows may be injected, but ſharp Gliſters, and things that purge too much, muſt be avoided; for *Hypocrates* ſays, that too great an evacuation downward is apt to occaſion miſcarriage.

The Womans mind ought to be kept ſedate and quiet, all melancholly news, and frightful objects muſt be removed far from her, nor muſt any thing that may cauſe ſorrow, be ſuddenly told her. She muſt moderate her paſſions, and exceſſive anger muſt by all means be avoided, for the paſſions do wonderfully affect the Child and often cauſe miſcarraige; ſome have been born dumb, others have had a continual ſhaking of their Limbs, and the like, when the Mother has been ſuddenly and violently ſurprized or frighted; wherefore it is beſt to be diſcourſing of ſuch things before big-bellied Women, as may moderately rejoyce them, and that ſuch objects be preſented, as may pleaſe and divert them; and if it be abſolutely neceſſary to acquaint them with ſorrowful things, great care and caution muſt be uſed, and the miſery muſt be diſcovered piece meal.

Some Women are ſo very vain, that they will lace themſelves hard with Bodice ſtifned with Whale bone, to preſerve their ſhapes forſooth: but they do not conſider what injury they do themſelves; for their Breaſts being preſt too much, are apt to be inflamed and impoſtumated, and the growth of the Child is hindered, and the Limbs of it too often diſfigured thereby, and ſometimes miſcarriage happens. They ought therefore at this time, to have their Cloaths more loole and eaſie.

Some Women have alſo a cuſtom to bleed once or twice when they are with Child, tho' they have no need of it, but this is certainly an errour, for Women

with

with Child ought not to bleed but upon neceſſity, ſome having miſcarried by bleeding but once, a little too much blood being taken away, tho' others I confeſs, having blouded nine or ten times whilſt they were with Child, and yet have not miſcarried. Now ſeeing all are not of the ſame conſtitution, they muſt not be all treated alike. Thoſe that have moſt blood can beſt bear bleeding,

If Purging be thought neceſſary, gentle things muſt be only uſed, as *Manna*, *Rhubarb*, or the like.

Women with Child are ſubject to many accidents, the firſt is Vomiting, whereby they often judge they are breeding, it is not always occaſioned by ill humours in the ſtomach, but ſometimes from a ſympathy betwixt the Stomach and the Womb, by the nerves inſerted in the upper Orifice of the Stomach, which have communication, by continuity with thoſe that paſs to the Womb. Now the Womb, which has a very exquiſite Senſe, becauſe of its membranous compoſition, beginning to wax bigger, feels ſome pain, which being at the ſame time communicated by this continuity of nerves to the upper Orifice of the Stomach, cauſe there theſe Vomitings; for Women that were in good health, before they conceived, Vomit from the firſt day of their being with Child, tho' they have no ill humours in their Stomach.

If the Vomiting continues a long while, it weakens the Stomach very much and hinders digeſtion, tho' it oftentimes continues till the Women are quick, and then they recover their Appetite; but in ſome it does not go off till they are delivered, and ſome are moſt afflicted with it towards the end of their reckoning, and this ſort ſeldom ceaſes before they are brought to Bed.

Vomiting at the beginning, if it be gentle, and without great ſtraining, is not much minded, and ſome-

times it is beneficial; but if it continue after the third or fourth Month, it ought to be remedied, becauſe the nouriſhment being daily Vomited up, the Mother and the Child will be much weakened; and moreover, the continual ſubverſion of the Stomach cauſing great agitation, and compreſſion the Belly, occaſions miſcarriage. It is very difficult to prevent wholly this Vomiting, yet it may be much leſſened by a good Diet, and by eating little at a time; and to ſtrengthen the Stomach, let her eat her meat with the juice of Oranges or the like. Marmalade of Quinces is alſo very good, being eaten after dinner, or after meals, and ſhe ought to drink Claret-wine with water, and it is convenient to quench Iron in her drink. She muſt forbear fat Meats and Sauces for they much ſoften the membranes of the Stomach, which were too weak and relaxed. Sweet and Sugar Sauces are alſo injurious.

But if the vomiting continue, tho' regular diet has bin uſed, the corrupt humours muſt be purged off by ſtool, by ſome gentle purge made of Mallows, Caſſia, Rhubarb, and the like; but if the vomiting continues, tho' the woman obſerves a good diet, and tho' ſhe has bin purged, we muſt do no more, for there is great danger of miſcarriage.

There are ſometimes great pains in the back, reins, and hips, eſpecially the firſt time the woman is with child, by reaſon of the dilatation of the womb, and the compreſſion it makes by its greatneſs and weight on the neighbouring parts. The *ligaments* as well round as large, cauſe theſe pains, being much ſtraightened and drawn by the bigneſs and weight of the womb, namely the large one of the back and loins, which anſwer to the reins, becauſe theſe two ligaments are ſtrongly faſtned towards theſe parts; the round ones cauſe pains in the groins and thighs; where they end, they are ſome

times

times ſo violently extended by this extream bigneſs, and great weight of the womb, that they are torn, eſpecially if the woman happen to ſtumble, which cauſeth violent pain, and much miſchief. A woman being ſix Months gone with Child, upon ſtumbling felt ſomething crack in her belly, near the loins, and ſhe preſently felt great pain in her back, and in one ſide of her belly, ſhe vomited violently, and the next day was ſeized with a continual Fever, this laſted ſeven or eight days, without ſleeping or reſting an hour, and all the while ſhe vomited up all ſhe took; and ſhe was alſo very much troubled with Hicoughs, and had great pains like thoſe of labour: But by keeping her bed twelve days, and by bleeding in her arm thrice, and by the uſe of a grain of *laudanum* divers times, and by corroborating cordials ſhe was ſomewhat eaſed, and all the ſymptoms went off by little and little, and ſhe went her full time, and indeed there is nothing that will mitigate the pains of the back and reins better, than reſt in bed, and bleeding in the Arm, eſpecially if they were occaſioned by the ligaments broke, or two much extended, it may be convenient to keep up the belly with a broad ſwaith, if the Woman cannot keep her Bed. Oftentimes when a Woman has conceived, the courſes being ſtopt, a great quantity of blood flows to the Breaſts, which makes them ſwell and be painful; therefore to prevent inflammations, Women ought to take great care that they are not ſtrait-laced, ſo as to compreſs the breaſts, and this is all that needs to be done at the beginning, only ſhe muſt be ſure, that ſhe receives no blows upon them; but it's better to bleed in the Arm after the third or fourth Month, if a great deal of blood flow to the Breaſts, then to endeavour to repel it on ſome other part by aſtringent or repelling Medicines; becauſe it does leaſt hurt in the breaſts than any where elſe. It may be al-

ſo convenient to uſe an orderly cooling Diet to leſſen the quantity, and qualifie the heat of the humours. Big bellied Women ſometimes are troubled with incontinence, and difficulty of Urine becauſe the Womb by its bigneſs and weight preſſes the Bladder, ſo that the common extenſion of it being hindred, it is rendred incapable of holding ſuch a quantity of water as it uſes to do; and therefore the nearer a Woman is to her time, the oftner ſhe is forced to make water: but on the contrary, if the neck of the Womb be preſſed, ſhe makes water with great difficulty, and ſometimes an heat and inflammation in the neck of the Bladder is the occaſion of the ſuppreſſion of the Urine, and ſometimes a ſtone is the cauſe, and if ſo, the pain is more violent, and much more dangerous than at another time, the Womb by its weight and bigneſs cauſing the ſtone perpetually to preſs upon the bladder. Theſe frequent endeavours to make water ought to be prevented if poſſibly, becauſe the continual forcing downwards to make water looſens the Womb, and ſo ſometimes occaſions miſcarriage; and therefore, when it comes from the bigneſs and weight of the Womb, as it dos moſt commonly, the Woman muſt eaſe her ſelf by lifting up the bottom of her Belly, when ſhe has occaſion to make water or ſhe may have a large ſwaith fitted for that purpoſe, to keep her Belly from bearing too much upon the Bladder. But keeping in Bed is the beſt and ſureſt remedy.

If an Inflammation of the neck of the Bladder be occaſioned by ſharp humours, the Woman muſt have a cooling Diet, and forbear Wine, and Morning, and Evening ſhe muſt take an Emulſion made of Whey, Syrup of Violets and the cold Seeds, and this is very ſafe; for it cools and cleanſes the paſſages of the Urine, and is no way injurious to the Mother or Child.

But

But if the pain and inflammation do not go off by the uſe of theſe things, to prevent any ill accident that may happen, a little blood may be taken from the Womans Arm, and the outward entry of the neck of the bladder may be bathed with a cooling and Emollient Decoction, made of Mallows Marſh-mallows, Violets, and Linſeeds; or Injections made of the ſame Decoction with honey of Violets, or warm Milk may be caſt into the Bladder. But if theſe things do not do the buſineſs, a Catheter may be uſed from time to time to draw forth the water, and if the pain be violent a half bath lukewarm may be uſed, if ſhe be not too much moved thereby: But all Medicines that force Urine muſt be forborne, for they are very injurious to Women with Child, for they are apt to occaſion miſcarriage. And if a Stone be the cauſe, it muſt for the preſent be only thruſt back with the Catheter, for if you ſhould endeavour to draw it out, the life of the Child or Mother will be hazarded; wherefore it is beſt to let it alone till the Woman is delivered.

When the Child lies high, coughs and difficulty of breathing afflict big-bellied Women, and when the cough is ſo much as to cauſe Vomiting, it is a very dangerous Symptom, being the moſt apt to occaſion miſcarriage, becauſe the Lungs endeavouring to caſt out the offending matter, depreſſes the Diaphragm, and thereby all the parts of the belly, and eſpecially the Womb.

Many things may alſo occaſion this cough, as ſalt Rheums flowing from the whole Body to the Breaſt, the ſuppreſſion of the courſe, cold taken and the like. If it proceed from ſharp humours, or ſalt rheums, ſalt and high ſeaſoned meats muſt be avoided, and alſo ſuch things as are ſharp, as Vinegar, Oranges, and the like, and inſtead of them, ſhe ought to uſe ſuch things as

ſmoothen

ſmoothen the paſſages of the Lungs and Breaſt, as *Sebeſtins*, *Jujubes*, Raiſons of the Sun, Liquoriſh, Sugar-candy, Syrup of Violets, and the like. It is alſo proper to turn the humours downwards by a gentle Glyſter. If theſe things will not do the buſineſs, and there is a ſign of a great deal of blood, the Woman muſt be blooded in the Arm, and tho' it is not common practice, to bleed at the very beginning of being with Child, yet it muſt be done, when the cough is continual, for moderate bleeding is not ſo dangerous as ſuch a cough. If the cough be occaſioned by a cold, the Woman ought to keep her Chamber, and to have her neck well defended from the cold with cloaths; and at Bed time, let her take three ſpoonfuls of Syrup of burnt Wine, which is very good for the Breaſt, and helps digeſtion. It is made of half a pint of good Wine, two drams of Cinnamon bruiſed, half a dozen of Cloves, four ounces of Sugar, boyl them over the fire, burn the Wine, and afterwards boyl it to the conſiſtence of Syrup. It is to be noted, that in this caſe, the Woman muſt be never ſtrait-laced, and ſome gentle Medicine to cauſe ſleep, ought be given; for ſuch things are particularly proper to ſtop Rheums, and to thicken the matter. The following Anodyne may be uſed every other night at Bed time upon occaſion.

Take of Cowſlip-water two ounces, of the Syrrups of *Jujubes*, and *Meconium*, each half an ounce, mingle them, make a draught.

Some Women, by their firſt Child are ſo much oppreſſed in their Breaſt, that they fear they ſhall be choaked preſently after eating, walking, or going up Stairs, the Child lying very high, by reaſon the Ligaments that ſupport the Womb are not yet relaxed; and if upon this account the Lungs be full of Blood, they will breath more eaſily after a little Blood is taken from

from the Arm: But if the difficulty of breathing is occaſioned by the Womb's preſſing upon the Midrife, the Cloaths muſt be worn looſe, and the Woman muſt eat little at a time, and often; for full feeding oppreſſes the Midrife, and increaſes the difficulty of breathing; and ſhe muſt be ſure to avoid windy Meats, as Peaſe, Beans, and the like: And Grief and Fear, if poſſible muſt be far removed; for thereby Women are in danger of being ſuffocated, when their Heart and Lungs are before oppreſſed.

Women with child are ſubject to Pains and ſwellings of the Legs and Thighs, which are ſometimes alſo full of red Spots, which much obſtructs their walking; theſe are occaſioned by abundance of Blood, for Women that are ſanguine are moſt ſubject to theſe ſwellings and pains, much walking and excerciſe do alſo occaſion them; to remedy or prevent which, a Woman ſo affected ſhould keep her Bed, and if there be ſigns of fulneſs of Blood, ſhe may be blooded in the Arm; but if ſhe be forced to walk about, her Legs muſt be ſwaithed, beginning below and ſwaithing upwards. But in ſome Women, theſe ſwellings are occaſioned by weakneſs and flegmatick humours, and if you preſs the ſwelling it will pit, as is uſual in Dropſies. In this caſe the natural heat is not able to concoct the nouriſhment, and to drive out that which is ſuperfluous; for this ſort of ſwelling make a bath of Camomile, Melilot and Lavender, and the Aſhes of Vines, afterwards foment with Aromatic Wine, and in it dip compreſſes to be laid on, and to be repeated three or four times aday. But uſually theſe ſwellings go off of themſelves, when the Woman is delivered, the whole Body being cleanſed by the Child-bed purgations.

Many big bellied Women are ſubject to the piles, becauſe the courſes that were wont to be evacuated monthly

monthly, are collected in a great quantity, and flow back upon the Body. They are alſo occaſioned by the Coſtivneſs of the body; they are painful Swellings and Inflamations occaſioned by a Flux of humours to the Fundament: Some are internal, ſome external, ſome ſmall, and with little or no pain, and ſome very big and painful. It is eaſy enough to prevent their further growth by remedies, which hinder and turn the Flux from thoſe parts, when they are ſmall and without pain; but the greateſt care is to be taken, when they are large and painful. Firſt, therefore you muſt endeavour to eaſe the pain, for as long as that remains, the Flux is ever increaſed; and if Bloud abounds, ſhe may be blooded in the Arm once, and again, if the caſe require it, to divert the humours, and to leſſen them. If Coſtiveneſs be the cauſe, an emollient Gliſter muſt be injected, made of the decoction of Mallows, Marſhmallows, Violets, and ſweet Butter, or Oyl of Almonds; but you muſt be ſure to add nothing that may fret or provoke the parts, leaſt the diſeaſe ſhould be increaſed thereby, eſpecially when the piles are within. Some put the ſmall end of a pullets gut upon the end of the Gliſter-pipe, that it may be the eaſier injected. You may elſe anoint the ſwellings with *Galen*'s cooling Oyntment mixed with an equal part of *Populeon*; or you may uſe the hot ſtroakings of a Cow, or you may foment with a Decoction of Marſhmallows and linſeed Oyls of ſweet Almonds, Poppies, and water Lillies well beaten together with the Yolk of an Egg, and ground in a leaden Mortar, give great eaſe. A cooling Diet muſt be ordered, and the woman muſt keep her Bed, till the Flux of the Humours is gone. If the Swelling do not abate upon the uſe of theſe things, Leeches muſt be apply d. But it is to be noted, that in Women with Child, the bleeding of the Piles may be beneficial, if the

the Bleeding be moderate, and without pain. But if it flow in too great quantity, the Mother and Chi'd will be weakened thereby; therefore if ſo, it will be neceſſary to apply an aſtringent Fomentation made of a Decoction of Pomgranate Peel, Province Roſes, Granat Flowers, and a little Allom, and to turn the Blood, bleeding in the Arm is requiſite.

Women with Child are ſubject to ſeveral Fluxes, *viz.* a Looſeneſs, the Flux of the Courſes and Floodings. There are three ſorts of Looſeneſſes, a Lientery, wherein the meat paſſes through raw and undigeſted, a frequent Ejection of Excrement and Humours, Laſtly, the Bloody Flux, which together with the Evacuation of Humours and Excrements, voids Blood with violent pains. But whatever ſort of Flux it is, if it be much and of long continuance, the Woman is in danger of miſcarrying; for in a Lientary, the Mother and Child are much weakened that being caſt out by Stool, which ſhould be the Nouriſhment; and the Strength and Spirits are much weakened by a common Looſeneſs; but the bloody Flux is moſt dangerous, becauſe the frequent endeavours to go to Stool, greatly diſturb the Womb. As to the Cure of theſe Fluxes, whereof great Care ought to be had in time; for they occaſion Miſcarriages; the Woman afflicted with a Lientery ought to uſe meat of eaſie digeſtion, and little at a time, that to her Stomach may be able to concoct it, and ſhe ought to drink Claret mixed with water, wherein Iron hath been quenched, and before and after Meals, a little burnt Wine, or good Canary may be drank, or a little Marmalade of Quinces may be eat.

If it be only a looſneſs, and is gentle, and is not of long continuance, it needs not be much regarded, and therefore ought to be left to Nature, but if it continues

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five or ſix days, ſome gentle purging Medicine ought to be uſed, as Syrup of *Succory* with *Rhubarb*, or the like.

But great care ought to be taken in the bloody flux, leſt by its continuance it ſhould cauſe miſcarriage. In this caſe the ill humours muſt be firſt purged off with Syrup of Succory and Rhubarb, or the like, and Broaths made of Veal and Chicken with cooling herbs in them muſt be uſed to qualifie the Acrimony of the humours; and ſhe muſt drink Claret wine and Water, wherein Iron has been quenched, or half a Spoonful of Syrup of Quinces may be mixed with Water, and every other Night at Bed time after purging, ſhe may take fifteen or 20 Drops of liquid *Laudanum*, and Gliſters may be injected made of Calves Head, or Sheeps head Broath; and to prevent the frequent Endeavours of going to Stool, a Gliſter made of Milk, and the Yolk of an Egg mixed, may be now and then injected. When a Woman is with Child, generally ſpeaking, ſhe ought not to have her Courſes, becauſe their ordinary paſſage is ſtopt, and alſo becauſe the Blood is then employ'd for the Nouriſhment of the Child; yet ſome big bellied Women have their monthly purgations till the fifth Month, and yet go out their time, and do very well. A Woman having her courſes, thought ſhe was not with Child, and becauſe ſhe found her ſelf indiſpoſed, ſhe adviſed with a Phyſician, who by Bleeding and purging her made her miſcarry, after ſhe had bin three Months gone with Child.

It is to be noted, that when Women with Child have a Flux of Blood, you muſt carefully conſider whither it be the ordinary Courſes, or a real Flooding; if if it be the ordinary Courſes, the Blood comes at the accuſtomed times, and flows by degrees from the Neck, near the inward Orifice of the Womb, and not from

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the Bottom of it as may be perceived, if trying with a Finger, you find the inward Orifice quite closed, which could not be if the Blood issued from the Bottom. It must be likewise considered whether the Courses flow, by reason of the Superfluity of the Blood, the Acrimony of it, or the weakness of the Vessels. If abundance of Blood be alone the Cause there being more than enough for the Nourishment of the Child, it injures neither Mother nor Child, but is a Benefit to both, provided it be moderate. But if there be not abundance of Blood, and if the Woman use to have but a small quantity of her Courses, before she was with Child, it is a sign that the Flux proceeds from the Heat and Acrimony of the Blood, or the Weakness of the Vessels.

To prevent this Flux, when it ought to be stopt, the Woman must keep in Bed, and forbear all things that may heat her blood, and must observe a cooling and strengthening Diet, and feed on Meat that breeds good Blood, and thickens it; as Broths made of Chicken, Knuckels of Veal and the like, wherein may be boiled cooling Herbs; Rice Milk and Barley Broth is also very good, and in all her Drink quench Iron. She must forbear Conversation with her Husband. And to comfort the Child, which in this case is usually very weak, Linnen dipt in strong Wine, wherein Cinamon and Pomgranat Peel has bin infused, must be applyed to the Mothers Belly.

Flooding is much more dangerous than a Flux of the Courses; for the Blood comes from the bottom of the Womb with pain, and in great Abundance, and continues flooding daily without Intermission; only sometimes Clods of Blood stop it for a while, but afterwards it flows more violently, and destroys both Mother and Child if not seasonably stop'd by the delivery of the Woman.

A falſe Conception or a Mole, which the Womb endeavours to expel is uſually the Cauſe, when the flooding happens when young with Child, whereby ſome Veſſels at the bottom of the Womb continually caſt forth Blood until the ſtrange Body is ejected. But when a flooding comes upon a woman, that has truly conceived, at whatſoever time it be; it proceeds likewiſe from the opening of the Veſſels of the bottom of the womb, occaſioned by ſome blow, ſlip, or other hurt; and eſpecially, becauſe the after-birth ſeparating in part, if not wholly from the inſide of the womb, opens all the Orifices of the Veſſels where it was joined; and for this reaſon a great flux of blood follows and never ſtops 'till after the delivery of the woman; for if but part of the after-birth only be once looſened, it never joins again to the womb; and therefore the opening of the Veſſels cannot be ſtopt, 'till all that is in the womb is expelled, and afterwards the womb like a ſpunge ſqueezed, contracts it ſelf and ſtops the Veſſels.

But tho' it be neceſſary to deliver the Woman preſently, to ſtop a great flooding, which manifeſtly endangers the womans life; yet it is to be noted that when the flooding is ſmall, other things are to be firſt tryed; for ſome ſmall floodings have for ſometimes bin ſuppreſſed by keeping quietly in bed, by bleeding in the arm, and proper remedies; and perhaps it may in a ſhort time, be found to be only an ordinary flux of the courſes; if therefore the ſtrength of the woman keeps up, and the flux be not attended with ill ſymptoms, it is beſt to leave the whole buſineſs to Nature, but if the flux be very much, and the woman is afflicted with Convulſions and Fainting, ſhe muſt be inſtantly delivered, whether ſhe has pains and throws or no.

Sometimes women with child are oppreſſed with a great weight at the bottom of their bellies, by reaſon the

the womb bears down, and ſometimes ſhe cannot walk without pain and difficulty: In this caſe the large ligaments of the womb are much relaxed, either by the burthen upon them, or by a fall, ſhaking, or great pains, or bad labour in a former delivery. Sometimes alſo a great many humours are the cauſe, for they moiſten and relax the ligaments: This bearing down of the womb hinders coition, and cauſes numneſs in the Hips and Thighs, and difficulty of Urine, and coſtiveneſs. The beſt remedy in this caſe, whatſoever is the cauſe of the bearing down, is keeping the Bed, for the ligaments are continually more and more relaxed by the weight when ſhe is up; but if her condition or circumſtances are ſuch, as will not admit of continnal reſt in the bed, ſhe ought at leaſt to keep up her belly with a waith, and if the weight cauſes a difficulty of rendring her water, ſhe muſt lift up her belly as oft as ſhe has occaſion to make water; if humours be the cauſe of the relaxation of the ligaments of the womb, a drying yet muſt be conſtantly uſed, and her meat muſt be roaſted, and the woman muſt be very careful when there is ſuch a weight, and relaxation of the womb, from whatſoever cauſe it proceeds, that ſhe be not ſtrait laced, becauſe thereby the womb is forced down; but above all, when ſhe is in labour, care muſt be taken that neither by means of the throws, which ſtrongly force down the womb, nor by the birth of the Child, nor the violent extraction of the burthen, ſhe gets a precipitation inſtead of a bearing down, as is ſeen often.

If a woman chance to be infected with the *Venereal* Diſeaſe during her pregnancy, the caſe is very difficult, for thoſe Methods and Medicines, that are proper for the Cure of it, are apt to occaſion a miſcarriage; and yet notwithſtanding, if ſhe be infected at her firſt being with Child, or if the ſymptoms are violent and dangerous, when ſhe is near her time,

ſomething muſt be done, for ſhould the diſeaſe lie unregarded upon her ſeven or eight Months, her maſs of blood would be corrupted, and the venom imparted to the Child in her Belly; and tho' ſhe be near her time, if the ſymptoms are violent, ſhe will be in great danger of being ruined, if Medicines be not preſently uſed to mitigate them.

If it be only a *Gonorrhea*, or running of the Reins ten grains of *Mercurius dulcis*, more or leſs, according to her ſtrength muſt be given at Bed time, in form of a *Bolus*, in conſerve of Roſes or the like, and ſome gentle purge the next Morning, and at Bed-time after the purge, you muſt be ſure to give ſome *Anodyne*, to appeaſe the commotion raiſed by the Purge. The *Bolus* and Purge muſt be repeated twice a Week, or oftner, as the ſtrength will permit, and if no ill accident intervene. If the Urine be very hot and ſharp, it will be convenient to uſe an emulſion to mitigate the pain and heat, the following is of good uſe.

Take of blanched Almonds number 12, of the four greater cold Seeds, each one dram and an half, of the Seeds of Lettice, and white Poppies, each half a dram, beat them in a marble Mortar, and pour on them a ſufficient quantity of barly Water, make an emulſion for two Doſes; add an Ounce of Syrrup of Violets and half a dram of *Sal Prunella*. If the privy parts are excoriated or ſwelled, you muſt foment them with a decoction of Mallows, and Fenugreek-ſeeds, and afterwards anoint the excoriated parts with the white Ointment with *Camphor*; but if the Diſeaſe ariſe to a confirm'd Pox, a gentle Salivation muſt unavoidably be ordered. Some venture to raiſe it with a Mercurial Ointment, but I think it is much ſafer to do it by *Mercurius dulcis* inwardly taken, and great care muſt be taken to prevent ſickneſs of the ſtomach, gripes and ſtools; therefore as ſoon as ever you perceive any ſick-

neſs

neſs of the Stomach, faintneſs, or gripes you muſt leave off the uſe of Mercury for a while, 'till the ſymptoms are quieted by *Opiats*, and great care muſt be taken that the flux do not riſe too high.

Precepts concerning the breaſts.

That her breaſts, after her delivery, may not grow big, and ſwell overmuch, as alſo to avoid the danger of too much blood, which being converted into Milk, may chance to curd and breed ſome diſeaſe in the breaſt: Therefore as ſoon as ſhe perceives her ſelf with child, let her carry about her neck, a ſmall neck-lace of Gold, though ſome do more eſteem of a neck-lace of ſteel, or a little ingot of Steel, to hang between the two breaſts: You may alſo foment the breaſts a quarter of an hour every morning, with the diſtilled waters of Sage, Periwinckle, or ground-Ivy, making them firſt luke-warm: When the third or fourth month of her time is come, and that ſhe perceives the Infant to begin to ſwell, and to grow big, ſhe may ſwathe it with a linnen ſwathe-band, which ſhe may anoint with ſome convenient *Pomatum*; this keeps the Belly ſmooth, and from wrinckles, and from hanging down like a Tripe.

Concerning the belly.

She may uſe this Liniment, or Pomatum.

Take the Gall of a Kid, and of a Sow, of each 3 ounces, Capon-greaſe and Gooſe-greaſe of each an ounce and a half; cut theſe into little pieces, and melt them in an earthen diſh, putting thereto as much water as will ſuffice to keep them from burning; then ſtrain it through a linnen cloath, and afterwards having waſhed it in fair water, until it be very white, add to it of the marrow of a red Deer, about an ounce; then waſh it again in Roſe-water, or ſome other water of a good ſcent, and anoint the ſwathe-band therewith.

Or this,

Take of the greaſe of a Dogg, and the fatt of Mutton which is about the Kidneys, of each two ounces; the Seed of a Whale, about an ounce; Oyl of ſweet Almonds, about an ounce and half; prepare the greaſes as aboveſaid; then mingle them with the other things, and waſh them in Roſe-water, as before.

Some women that are loath to greaſe their bellies with theſe ointments, do carry the skin of a Dogg, or elſe the outward and thin pilling of a Sheep s s in: Take the skin of a Dog ready dreſt, for the making of Gloves; waſh it a good many times in fair water firſt, and afterward in Roſe-water, then dry it in the ſhade, and moiſten it in the foreſaid Oyls.

Take this one more Liniment.

Take a quarter of a pound of freſh butter, well waſhed in fair water; of Roſe water, and of Oyl of ſweet-Almonds, an ounce; of the ſeed of a Whale, half an ounce; melt theſe altogether, and anoint the belly. Theſe Ointments are to be kept in a Gally-pot, covered over with Roſe-water.

In the firſt days of this Month it might not be unprofitable to be bathed in the following decoction, for the ſpace of a quarter of an hour; and being afterwards put to bed, to let her ſelf be well rubbed, and afterwards anointed with ſome good Ointment all about the Navel, along the *Os ſacrum*, and the bone of the ſmall guts, and all about her hips and thighs.

You may uſe this Bath.

Take of Mallows, Maſh-Mallows, Mother-wort, of each two handfuls; Roots of Lillies three Ounces, of Camomile and Melilot-flowers, of each a good handful; Lineſeed, Quinces, and Fenugreek, of each an Ounce; boil all theſe in fair water to make a decoction, for a half Bath.

You may uſe this Ointment.

Take Hens greaſe, three Ounces; the greaſe of a Duck, an Ounce and a half; Oyl of Linſeed, an ounce and a half; freſh butter two Ounces; melt all theſe together, and then waſh them well, either in Pellitory-water, or in the water of Mug-wort, adding thereto two Ounces of the Muſcilage of Marſh-mallows.

If the Woman all her time do complain that ſhe feels little or no motion of the Child, let her carry upon her Navel this following Quilt, which will give ſtrength to the Infant.

Take Powder of Roſes, red Corral, Gilliflowers, of each three ounces and an half; Seed of Angelica, two drams; Maſtick, a dram and an half, Ambergreece two grains Musk one grain; put all theſe in a bag of fine linnen, and quilt them together for the uſe aforeſaid. Thus much is to be obſerved by women with Child that are in health, and have no other diſeaſes hanging upon them: but of the other diſeaſes incident to women with Child, we ſhall take a time hereafter to Treat.

The Womb cake, otherwiſe called the Womb liver, is much like the Spleen, it has abundance of *Fibres*, and ſmall veſſels, it is two fingers breadth, thin near the edges, and thick in the middle. And when the Child is ready for Birth, it is a quarter of a Yard over: It is ſmooth and ſomewhat hollowiſh on the ſide next the Child, and is joined to the Chorion, but is very unequal on that ſide next the Womb, and has many Bunchings out, by which it ſticks faſt to the Womb. When there are Twins, there are two Womb-Cakes, either diſtinct in Shape, or ſeperated by a Membrane one from the other, and a particular rope of umbilical Veſſels is inſerted into each from each Child; it at firſt appears like a woolly Subſtance on the outſide of the outward Membrane, that encompaſſes the Child about the

ninth week; and a red fleshy soft substance grows upon it in a short time, that is unequal and in little knobs, and thereby presently sticks to the Womb, and is very visible about the thirteenth Week; till this time the Child is increased and nourished wholly by the apposition of the Chrystaline or Albugineous Liquor, wherein it swims loose in the inner Membrane call'd *Amnios*, having no umbilical Vessels formed, whereby to receive any thing from the Womb-cake: But when it grows bigger, and begins to need more Nourishment, the extremities of the umbilical Vessels begin to grow out of the Navel by little and little, and are extended towards the Womb-cake, that they may draw a more nourishing juice out of it. It has Arteries, Veins Nerves, and Lympheducts, some from the Womb and some from the Chorion. But tho' they are very large and visible in the Womb, yet they send but very small Capillaries to the Womb-cake. Those Vessels that come from the *Chorion* are Arteries and Veins, and perhaps the Lympheducts, the Arteries and Veins that come from the Womb, Spring from the Hypogastricks, and from that Branch of the Spermaticks, that is inserted into the bottom of the Womb, the Umbilical Vessels of the Child come from the Chorion. The Womb-cake for the first Month sticks very fast to the Womb, but when the Child is come to Maturity, it easily seperates from the Womb, and falls from it like ripe fruit from a Tree, and after the Birth makes part of the Secundine. Next to the Womb-cake follow the two Membranes in which the Child is wrapt, the outer is called *Chorion*, the inner *Amnios*, and when the Child is perfectly formed, there is a third betwixt the other two called *Allantois*. The *Chorion* is somewhat thick, smooth on the inside, but something unequal or rough; and in that part of it, that sticks to the Womb-cake, and thereby to the womb, there are

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many Veſſels which riſe from the Womb-cake it ſelf, and the Umbilical Veſſels. Twins are both encompaſſed in one *Chorion*, but each a particular *Amnios*, it covers the Egg originally, and when the Egg is carried to the Womb, and becomes a Conception, this membrane ſucks up the moiſture that abounds in the womb at that time; for while the Conception is looſe in the Womb, it is increaſed in the ſame manner, as an Egg in a Hen, which while it is in the knot, it is only a Yolk, and when it drops off from thence, and falls thro' the *Infundibulum*, it is not at all altered, but when it comes into the Cells of the Proceſs of the Womb, it begins to gather white, tho' it adhere to no part of the Womb, nor has any Umbilical Veſſels but as Eggs of Fiſhes and Frogs do without procure to themſelves whites out of the Water, or as Beans, Peaſe, and other Pulſe, and bread Corn, being ſteep'd in Moiſture, ſwell, and ſo acquire Nouriſhment from the Bud that is ſpringing out of them. In like manner, does a whitiſh Moiſture flow out of the Wrinkles of the Womb, whence the Yolk gathers its white, and concocts it by its vegetative and innate heat: And indeed, the Liquor that abounds in the Wrinkles of the Womb, taſts like the white; and in this manner, the Yolk falling by Degrees, is encompaſſed with a white, till at laſt, the outmoſt Womb having got Skins and a Shell, is brought to perfection: Even ſo the *Chorion* ſucks up the albugineous Liquor that from the firſt Conception increaſes daily in it, and ſweats thro' the *Amnios*, wherein the Embrio ſwims, till the Umbilical Veſſels and the Womb-cake are formed, from and thro' which, the Child may receive Nouriſhment. The Liquor that it ſucks up is ſuppoſed to be nutritious juice ſweating out of the Capillary Orifices of the Hypogaſtrick and ſpermatick Arteries.

That Membrane that immediately contains the Child is called *Amnios*; it is joined to the *Chorion* only where the Umbilical Veſſels paſs thro' them both into the Womb cake, it is ſoft, ſmooth, very thin and tranſparent, and looſely inveſts the Child, the ſhape of it is ſomewhat oval; it has Veſſels from the ſame Origins, as the *Chorion*. This Membrane before the Egg is ripened, contains a clear Liquor, which after impregnation is that out of which the Child is formed. In it reſides the formative power, and the matter from whence the firſt Lineaments of the Child are drawn. But becauſe this Liquor is ſo very little, there ſweats thro' this Membrane preſently part of that nutritious albugineous humour that is contained in the *Chorion*, which it had ſuckt out of the Womb, and the Child receives its increaſe by Addition of this humour to its undiſcernable Rudiments. Yet after the formation of the Umbilical Veſſels and the Womb cake, the *Amnios* receives a nutritious humour after another manner, and not as before, only by tranſudation. Milky Veins come directly to the Womb-cake, acrording to the Opinion of ſome, and out of it ariſe others that carry the Chyle to the *Amnios*, but it is doubted of by others.

The Membrane call'd *Allantoides* is the third that encompaſſes the whole Child; it is very probable that this as well as the other two was originally in the Egg, yet it does not appear, till after the formation of the Umbilical Veſſels and Womb-cake, and 'till the Albugineous Liquor ceaſes to be ſuckt up by the *Chorion* out of the Womb: but as ſoon as the Child begins to be nouriſhed by the Umbilical Veſſels, and the *Urachus* is paſſable, then this Membrane begins preſently to appear. It contains the Child's Urine, brought into it by the *Urachus* from the Bladder, and with which it is filled more and more daily till the birth. This Membrane

brane is very thin, ſmooth, ſoft, and yet denſe, it may be diſtinguiſhed from the *Chorion* and *Amnios*, becauſe they have a great many Veſſels diſperſed thro' them, but this has neither Vein nor Artery that is viſible. After opening the Membranes that encompaſs the Child, the Navel ſtring appears, which is membranous, wreathed, and unequal, ariſing from the Navel, and reaching to the Womb-cake; it is about half an ell long, and a finger thick. The Veſſels contained in this ſtring are four, one vein, two arteries, and the *Urachus* wrapt in a common Coat. The Vein riſes from the Liver of the Child, and is larger than the Arteries, and from thence paſſing out of the Navel, it runs along the common Coat to the Womb-cake, into which it is implanted by many roots; but before it reaches it, it ſends ſome little twigs into the *Amnios*. It was formerly thought, that the only uſe of this Vein was to carry the blood from the Womb-cake to the Child, and ſome ſtill think, that it carries chyle. In the common coat are included alſo two ſmall Arteries; they ſpring from the inner Iliack branches of the great Artery, and paſſing by the ſides of the bladder, they riſe up to the Navel, out of which they are conducted with the Womb-cake, in the ſame common cover with the Vein and *Urachus*; wherewith they are twined like a Rope. Spirituous blood is driven from the Child by the beating of its Heart to the Womb-cake, and the Membranes for their nouriſhment, from which, what blood remains circulates back again in the umbilical vein, together with the nutritious juice afreſh imbibed by its Capillaries diſperſed in the Womb-cake; but Blood and Vital Spirits are not carried by the Arteries from the Mother to the Child, as *Galen* and many others have taught. The *Urachus* is the fourth Umbilical Veſſel, which is a ſmall membranous, round pipe, endued with a very ſtraight Cavity,

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it riſes from the bottom of the Bladder up to the Navel, out of which it paſſes along within the common Cover, and opens into the *allantoides*; theſe four Veſſels have one common Cover, which keeps each of them from touching the other, which is called *funiculus* it is membranous, round and hollow, and conſiſts of a double Coat, it has ſeveral knots upon it here and there whereby the Midwives gueſs how many Children more the Mother ſhall have; but this is vain and ſuperſtitious. This Navel Rope is wont to be tied when the Infant is born, one or two fingers breadth from the Navel, with a ſtrong thread caſt about it ſeveral times, and then about two or three fingers breadth beyond the ligature, to be cut off; what is not cut off, is ſuffer'd to remain, 'till it drop off of its own accord.

There have been great diſputes among Phyſicians, with what, and by what way the Child is nouriſhed, ſome ſay by blood alone received by the umbilical Vein, others by chile alone conveyed in by the mouth; but indeed, according to the different degrees of perfection, that an Egg paſſes from a Conception to a Child fit for the Birth, it is nouriſhed differently; for as ſoon as an Egg is ripened, and falls into the womb, it immediately ſucks up thro' its outward membranes ſome of that albugonious liquor, wherewith at this time the internal ſuperficies of the womb is much moiſtened; and therefore as ſoon as the firſt liniaments of the Child begin to be drawn out of that Humour contained in the *Amnios*, they are immediately increaſed by the appoſition of the ſaid liquor ſtrained out of the *chorion* thro' the *amnios* into its cavity; but when the parts of the Child begin to be a little more perfect, and the *chorion* is ſo denſe, that not any more of the ſaid liquor is ſuckt up by it, the umbillical Veſſels begin to be formed, and to extend to the ſide of the *amnios*, which they

they penetrate, and both the Vein and the Arteries pass also through the *allantois* and *Chorion*, and are implanted into the Womb-cake, that at this time, first gathering upon the *Chorion*, joins it to the womb, and now the hypogastrick and spermatick Arteries, that before carried the nutritious juice into the cavity of the womb, open by their orifices into the Womb-cake, where either by straining through it, or by fermenting, they put off the said juice, which is suckt up by the umbilical Vein, and carried by it, first to the Liver, afterwards to the Heart of the Child, where the thin spirituous part of it is converted into blood, but the thick and earthy part going down by the *aorta* enters the umbilical Arteries, and by those branches of them, that run through the *amnios*, is discharged into the cavity of it. Some perhaps may ridicule this passage of the nutritious juice, because it is supposed, according to this account to chuse its way, as if it were a reasonable Creature, but they may as well expose the passage of the Chyle from the common duct to the Womb-cake, when the Child is in the Womb, for how should the Chyle know, or the milky Vessels by which it passes, that there is any Child in the Womb, that the one should offer to go that way, and the other give it way to go thither at that time; whereas the passage is shut at other times; and yet this, they that laugh at this passage of the nutritious juice, allow; and how comes the Chyle to turn its course presently after the Child is born, and instead of going down to the womb, rise up to the breasts. What reason can be given for these and many other things in nature? We are therefore forced to confess, that there are many things in nature, that are only known to Almighty God, the maker of all things. There is also another objection against this opinion, because it allows none of the Mothers blood to be received

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by the Child thro' the Umbilical Vein, but only nutritious juice, and how ſhould it come to paſs that the blood ſhould be bred in the Child, ſeeing it has blood before the Liver, or Heart, or any other part that aſſiſts in the making blood, are in a condition to officiate. It is indeed very ſtrange, how blood ſhould be made ſo ſoon, but that it is made out of the Nutritious Juice, without the mixture of any from the Mother, is manifeſt by Dr. *Harvey*'s curious Obſervations concerning the order of the generation of the parts in a Chicken, which from firſt to laſt receives nothing from the head; (ſays he) there appears at the very firſt a red leaping Speck, a beating Bladder, and Fibres drawn from thence containing blood in them; and as far as one can diſcern by inſpection, blood is made before the leaping Speck is formed, and the ſame has vital heat, before it is ſtir'd by the Pulſe: And as the beating begins in the blood, and from it, ſo at laſt, at the point of Death it ends in it. And becauſe the beating Bladders, and the ſanguinous Fibres that are made from it, and are ſeen firſt of all, it ſeems as if the blood were before its Receptacles. This Worthy Author, in his Treatiſe of the generation of Animals, owns it is a Paradox, that blood ſhould be made, and moved, and have vital Spirit before any Organs for making blood or of motion have a being; and that the Body ſhould be nouriſhed and increaſed before the Stomach and Bowels the Organs of Concoction are framed. But neither of theſe are ſtranger, than that there ſhould be Senſe and Motion before there is a Brain. And yet he ſays in his 57*th* Exercitation, that the Fætus moves, contracts, and ſtretches out it ſelf, when there is nothing to be ſeen for a Brain but clear water. Now if all theſe wonderful and unaccountable things do undoubtedly come to paſs in an Egg, by the warmth of the Hen

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only, why ſhould we count it a wonderful thing, that nutritious Juice impregnated with the vital Spirits of the arterial blood wherewith it circulates thro' the Mother's Heart, ſhould be turned into blood in a Child, comforted with the friendly warmth of the Womb, tho' the Mother ſends no humour to it under the form of Blood, and tho' it ſelf as yet has no perfect Organs to make Blood.

The thicker nutritious juice being put off in the *Amnios*, by the umbilical Arteries, the Child ſucks in ſome of it, as ſoon as the Mouth, Stomach, and the like are perfectly formed, which going down into the Stomach and Guts, is received by the milky Veins, as in grown people. *Diemerbrock* proves that the Child is nouriſhed this way, by the following Reaſons; firſt, becauſe the Stomach of the Child is never empty, but has a milky whitiſh liquor in it, and in the mouth of the Child, there is alſo ſuch an humour. 2*dly*. Becauſe there are Excrements in the guts, and the Child voids them by ſtool, as ſoon as it is born, and certainly theſe are Excrements of ſome nouriſhment taken in by the Mouth. 3*dly*. Had not the Stomach been accuſtomed to perform Concoction in the Womb, it would not preſently after the Birth perform the ſame. 4*thly*. Becauſe the Infant preſently after it is born, knows how to ſuck the Breaſt, which it cannot be thought it could ſo readily do, if it had taken nothing by ſuction, while it was in the Womb. 5*thly*. Becauſe many Children vomit up a milky nouriſhment, as ſoon as they are born, before they have ſuckt any Breaſt, or taken any thing by the Mouth, which therefore muſt needs be received into the Stomach.

Some ſay by way of Objection to what has bin before ſet down, if the Child be not nouriſhed by the Mothers blood, why ſhould her Courſes be ſtopt, all or moſt of the time ſhe goes with Child? to which may be anſwer d, that

that it is for the ſame reaſon, that Nurſes that give ſuck commonly want them alſo, for as in Nurſes, the Chyle paſſes in a great proportion to the Breaſts, whereby the Blood being defrauded of its due, and wonted ſhare does not increaſe to that Degree, as to need to be leſſened by the flowing of the Courſes, ſo there is ſo great a quantity of the nutritious Juice, in women with Child that paſſes to the Womb-cake, by the Hypogaſtrick and Spermatick Arteries, for the Nouriſhment of the Child, that the Courſes ſtop after the firſt or ſecond Month, if the Woman be not very ſanguine.

The Child is nouriſhed three ſeveral ways, by one and the ſame humour, firſt by appoſition, whilſt it is yet an imperfect *Embryo*, before the Umbilical Veſſels are framed: But when the Umbilical Veſſels are perfected, then it receives the ſame Liquor by the Umbilical Vein, the moſt ſpirituous and thin part whereof, it changes into blood, and ſends the thicker part, by the Umbilical Artery into the *Amnios*, which the Child ſucks in at its Mouth, and being concocted again in the Stomach, is received out of the Guts by the milky Veins, as after the Birth.

The parts of a Child in the Womb differ very much from thoſe in a grown perſon. All the parts are leſs the bones are ſofter, and many of them griſly and flexible; the head is proportionably bigger than the reſt of the Body, the Crown is not covered with Bone, but with a membrane, the Bone of the fore-head and under jaw is divided, the Bone of the hinder part of the Head is diſtinguiſhed into three, four, or five Bones; the Brain and Nerves are ſofter than in grown perſons, the Bones that ſerve for hearing are very hard and big, the Breaſts ſwell, and out of them, in Children new born, whether Boy or Girl a ſerous milk flows forth, ſometimes of its own accord, ſometimes with a light preſ-

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ſure. The ſpinous proceſſes of the Vertebræ of the Back are wanting; the Heart is very big, and its Ears large; there are two unions of the greater Veſſels that are not to be ſeen in grown perſons, namely, Firſt the Oval Hole, whereby there is a paſſage open out of the hollow Vein into the Vein of the Lungs, juſt as each of them are opening, the firſt into the right ventricle, and the latter into the left Ventricle of the Heart; and this hole juſt as it opens into the Vein of the Lungs has a Valve, that hinders any thing from returning out of the ſaid Vein into the hole. Secondly, the Arterial Channel, which two fingers breadth from the Baſis of the Heart joins the Artery of the Lungs to the *Aorta*, it has a pretty large cavity, and aſcends a little obliquely from the ſaid Artery to the *Aorta*, into which it carries the Blood that was driven into the Artery of the Lungs out of the right Ventricle of the Heart, ſo that it never comes into the left Ventricle, as the Blood that is ſent out of the left Ventricle into the *Aorta*, never came to the right, but immediatly paſt into it out of the hollow Vein by the Oval hole, ſo that the Blood does not paſs thro' both the ventricles as it does after the Child is born. The Lungs will ſink before the Child is born, whereas if the Child be but born, and takes only half a dozen of breaths, they become ſpungy and light, that they will ſwim; and by this may be known whether thoſe Children that are murdered by Wenches, and which they commonly affirm they are ſtill-born, were really ſo or no; for if they were ſtill born, the Lungs will ſink, but if alive, ſo as to breath never ſo little a while, they will ſwim. The Umbilical Veſſels go out of the Belly, the Stomach is narrower, but pretty full of a whitiſh Liquor; the Caul can ſcarce be ſeen, being ſomewhat like a Spiders web, the Guts are ſeven times longer than the Body; in the

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ſmall Guts, the Excrements are flegmatick and yellow, but ſomewhat hard and blackiſh, ſometimes greeniſh in the thick Gut, the blind Gut is larger than uſual, and often fill'd with Excrements; the Liver is very large and has a paſſage more than in grown People, called the Veiny Channel, it carries the greateſt part of what is brought by the umbilical Vein, directly and in a full ſtream into the hollow Vein above the Liver; but as ſoon as the Child is born, this Channel cloſes preſently, ſo do the *Urachus*, and the two umbilical Arteries, the ſpleen is ſmall, the Gall Bladder is full of Yellow or Green Choler, the Sweet-bread is very large and White, the Kidneys are big, and unequal, and ſeem, as if they were compounded of many Glaudules, the *Ureteres* are wide, and the Bladder is ſtretch'd with Urine.

SECT. IV.

Of the formation of the Child in the Womb.

CHAP. I.

Of the mixture of the Seed of both Sexes, as alſo of its ſubſtance and form.

AFTER that the *Womb*, which is the *Genital* Member of the Female Sex hath received the Seed of the Man, ſhe commixes alſo her own Seed, ſo that there is now but one mixture made of the Seed of both Sexes.

Now of the next matter, of the birth; There is a difference among the Learned, which being unneceſſary for

for this place we shall let go, and stick close to them, who affirm, that the seed of both Sexes, being confused in the *Womb*, doth make up the first matter of the Birth; so that if there were not a mixture of both *Seeds*, it were impossible that any generation could be. Yet though there be of necessity a confusion of both Seeds, we deny not but that their qualities are different, for the *Seed* of a man exceeds the *Seed* of a Woman, both in thickness and heat, which is more cold and moist, and therefore more watry. Yet though they differ thus in quality, it is not to be denied, but that the *Seed* of the Woman gives a mutual assistance to the *Seed* of the Man, in the work of generation.

But it being unquestionable, that the menstruous blood is the matter of the Womans *Seed*, therefore that we may know the Original of it, it is to be understood that the *Menstruous blood* is nothing else but an *Excrement* of the third concoction, gathered together every month, and purged out. Which Purgation being duly made, the Woman is then in perfect health of body; but if they come not down according to their accustomed times, and seasons, or do not come down at all, the Woman neither can conceive nor engender.

Thus the *Seeds* of both Sexes meeting in the *Womb*, and there mixing together, they are presently enclosed in a little *Tunicle*, begot by the heat of the *Womb*, and there there as it were coagulated and curdled together.

CHAP. II.

Of the three Tunicles which the birth is wrapt in, in the the Womb.

FIRST, out of the extreme superficies of the *Seed*, by reason of the more watry moisture of the womans *Seed*, a thin *Membrane* is generated, which by

reaſon of its moiſt quality is dilated farther, being at firſt tranſparent; but, after the *Birth* comes forth, folded up together, and is called the *Secundine.*

But of the ſuperfluous moiſture of theſe two *Tunicles*, are begot two other *Tunicles*, which defend the Infant from being clogged with any ſuperfluities, as from the *Flowers* retained after Conception, which ſerve neither for the nouriſhment, nor for the increaſe of the Infant. Yet are they retained 'till the very time of the *Birth* : At which time they are either let out by the hand of the Midwife; or elſe burſting the *Secondine* wherein they are contained, they flow out of themſelves.

The ſecond *Tunicle* is that which was anciently called *Allantoides*, wrapping about all the interiour parts, frrom the Navel downwards; this is full of folds and wrinckles; in which the *Urine*, *Sweat*, and other ſharp Humours that diſtill from the Infant, almoſt grown to maturity, are contained and kept to the time of Delivery.

By this ſecond *Tunicle*, therefore the Infant is delivered, and defended from thoſe humours, leſt they ſhould either corrode, and hurt the tender skin of the Infant, or elſe any way defile and foul the Infant.

The third *Tunicle*, within all theſe, compaſſes the whole *Birth* round about, defending it from all ſharp exteriour humours, being very ſoft and tender.

CHAP. III.

Of the true generation of the parts, and the increaſe of them, according to the ſeveral days and ſeaſons.

AFTER the *Womb* hath received the *Genital Seed*, and by its heat hath ſhut them both up, curdled and coagulated together, from the firſt to the ſeventh day are generated many fibres, bred by a hot motion,

motion, in which not long after, the *Liver* with its chief *Organs* is firſt formed. Through which *Organs* the vital ſpirit being ſent to the *Seed*, within the tenth day forms, and diſtinguiſhes the chiefeſt members. This Spirit is let in through certain *Veins* of the *Secondine*, through which the Blood flows in and out, of which the *Navel* is generated. At the ſame time, in the clotted *Seed* there do appear three white lumps, not unlike curdled Milk, out of which ariſe the *Liver*, the *Brain*, and the *Heart*.

Preſently after this, a *Vein* is directed through the *Navel*, to ſuch the thicker ſort of the *Blood* that remains in the *Seed*, for the nouriſhment of the parts. This *Vein* is two-forked.

The Liver framed.

In the other branch of this *Vein* is a certain blood collected, out of which the *Liver* is firſt framed; for the *Liver* is nothing but a certain maſs of *Blood*, or *Blood* coagulated, and hardned to a ſubſtance: And here you may ſee what a company of *Veins* it hath, which ſerve both for the expulſive, and attractive faculty. In the other Branch are generated thoſe Textures of *Veins*, with a dilatation of other *Veins*, as alſo of the *Spleen*, and the *Guts* in the lower part of the *Belly*; by and by all the *Veins* like branches gathering into one Trunk, toward the upper part of the *Liver*, meet all in the *Concave* or hollow *Vein*. This Trunk ſends other branches of *Veins*, to conſtitute the *Diaphragme*, others it ſends into the upper part of the back-bone, ſeated about the *Diaphragme*, as alſo the lower parts, as far as the *Thighs*.

Afterwards the *Heart* with its *Veins*, directed from the *Navel* to that part of the *Seed*, and carried as far as the *Back-bone*, is formed.

The Heart formed.

Theſe *Veins* ſuck the hotteſt, and moſt ſubtil part of the *Blood*, out of which the

heart is generated in the *membrane* of the heart, otherwiſe called the *Pericardium*, being by nature thick and fleſhy, according as the heat of the Members requires. Now the *hollow vein* extending it ſelf and piercing the interior part of the right ſide of the heart, carries *blood* thither for the nouriſhment of the heart: From the ſame branch of this vein, in the ſame part of the heart ariſes another vein called by ſome the *ſtill vein*, becauſe it beats not with ſo quick a Pulſe as the others do, ordained to ſend the moſt purely concocted *blood* in the heart to the lungs, being encompaſſed with two *Tunicles* like *Arteries*, But in the concavity of the left part of the heart ariſes a great beating vein, called the *Aorta*, diffuſing the vital ſpirit from the heart into all the beating veins in the body.

Under the ſaid vein called the *Aorta*, in the concavity of the heart, there is another vein called the *veiny Artery*, which was therefore framed to carry the cool air from the lungs to temper the great heat of the heart.

Now there being many veins, which running from the concavity of the heart, are inſerted into the lungs, therefore by theſe veins the lungs are alſo framed; for the vein which proceeds from the right concavity, produces a moſt ſubtile *blood*, which is turned into the ſubſtance of the lungs. By the great veins of the heart and liver the *hollow vein*, and the *Aorta* is the whole breaſt generated, and after that the arms, and legs in order.

Within the foreſaid time, is generated the laſt and chiefeſt part of this ſubſtance, that is to ſay, *Brain*, in the third little skin of this maſs: For the whole maſs of the *Seed* being repleat with vital ſpirits, that vital ſpirit contracts a great part of the Genital moiſture into one certain hollowneſs, where the *Brain* is formed; outwardly it is covered with a certain covering, which being baked and dried by the heat, is reduced into a bone, and ſo is the *Skull* made.

Now

Now the Brain is ſo formed as to conceive, retain, and change the nature of all the vital ſpirits, whence are the beginings of Reaſon, and of all the Senſes; for, as out of the *Liver* ariſe the *Veins*, out of the *Heart* ariſe the *Arteries*, ſo out of the *Brain* ariſe the *Nerves* of a more ſoft and gentle nature, yet not hollow like *Veins*, but ſollid. Theſe are the cheifeſt inſtruments of all the Senſes and by which all the motion of the Senſes are made by the *vital Spirit*.

After the *Nerves*, is generated by the *Brain*, alſo the pith of the back-bone, which cannot be called *Marrow*: For the *Marrow* is a ſuperfluous ſubſtance begot out of the *Blood*, deſtined for the moiſtening, and for the ſtrengthening of the bones: but the *brain* and pith of the back-bone take their beginning from the Seed, being not deſtined for the nouriſhing, or ſtrengthning of the members but to conſtitute certain private and particular parts of the body, for the motion and uſe the Senſes, that all the other Nerves may take their begining thence; for from the pith of the back-bone, do ariſe many Nerves, by which the body obtains both ſenſe and motion.

Here is alſo to be noted, that out of the Seed it ſelf are generated griſtles, bones, tunicles, for the Veins of the Liver, the arteries of the heart, the *brain* with its *Nerves*: beſides, the tunicles and pannicles, and the other coverings which the Infant is wrapt in. Now of the proper *blood* of the Birth, the fleſh is formed; and whatever parts are of a fleſhy ſubſtance; as the heart, the liver, the lights, Then are all theſe nouriſhed by the menſtrous *blood*, which is attracted through the veins of the Navel. This is all diſtinctly done from the conception unto the eighteenth day of the firſt month, in all which time it is called Seed. After which it receives the name of *Birth*.

CHAP. IV.

Of the nouriſhment of the Birth in the Womb.

WHilſt the *Birth* remains in the *Womb*, it is cheriſhed up with *blood* attracted through the Navel, which is the reaſon that the flowers do ceaſe alwayes in Women, as ſoon as they have conceived.

Now this *blood*, preſently after conception, is diſtinguiſhed into three parts; the pureſt of it drawn by the Child for the nouriſhment of it ſelf; the ſecond, which is leſs pure and thin, the *Womb* forces upwards to the breaſt, where it is turned into milk. The third and moſt impure part of the *blood* remains in the *Matrix*, and comes away with the *Secondines*, both in the Birth, and after the Birth,

Now the Infant being thus formed and perfected in the *womb*, for the firſt month ſends forth its Urine thro' the paſſages of the navel; but in the laſt month that paſſage being ſhut up through the privy-members; yet notwithſtanding, while the child is in the *Womb*, he voids nothing out at the *Fundament*, becauſe he hath taken no nouriſhment in at the Mouth. After the forty fifth day it receives life, and is then called an Infant.

Now, though the Infant hath by this time obtained ſenſe, yet doth he not move: He moſt commonly moves in twice the time that he was formed, and in thrice the ſpace after he began his motion, he haſtens into the world; as for example, if the infant were formed in forty five days, it will move in ninety, and be born the ninth month after that.

CHAP. V.

Of the condition of the Infant in the Womb, in the ſixth, ſeventh, and eighth month.

AFter the third and fourth month, the Infant is nouriſhed with more plenty of nouriſhment, until the time of delivery approach. Now you muſt obſerve that a child born in the ſixth month cannot live, by reaſon that it is not come to its juſt perfection; but if it be born in the ſeventh month, it will very eaſily live, becauſe it is come to its full perfection. Now the reaſon why thoſe that are born in the eighth month do not live, when as thoſe that are born in the ſeventh do, is plain; for in the ſeventh month the Infant ſtirs it ſelf to come forth; ſo that if it have ſo much ſtrength it eaſily performs its deſire; if not, it remains in the *womb*, till it have gathered two months more ſtrength. After this motion of the ſeventh month, if it be not able to come forth, it changes it ſelf into another part of the womb, by which motion it is ſo weakened, that if it ſhould be born in the eighth month, it were impoſſible that it ſhould live, for it is weakened by a double motion; not only that of the ſeventh month, but alſo by that motion whereby it ſtrives to go forth in the eighth month.

SECT. V.

CHAP. I.

Of the ſituation of the Child in the Womb.

COncerning the ſituation of the Child in the *womb*, it may be conſidered either generally, or ſpecial-

ly; ſpecially, either as it concerns the Male, or the Female.

The Male is commonly ſituated in the right ſide of the *Womb*, the Female in the left.

The general ſituation of the Child, either Male, or Female, in the *Womb*, is always the ſame which hath been obſerved and ſeen to be in this poſture, when the Infant lies with his Back and his Buttocks leaning againſt the Back of the Mother, the Head inclined, and touching his Breaſt with his Chin; reſting his two Hands upon his Knees; his *Navel* and his *Noſe* between his two *Knees*, with his two *Eyes* upon his two *Thumbs*, his *Legs* folded backward, and touching his *Buttocks* with each *Leg*.

This Figure is the moſt natural, as being leaſt ſubject to ſuffer any accident, being leſs inconvenient, and leſs troubleſome to the Mother.

The moſt natural form for the Child to come into the World, is when the Head comes forward, the Hands being ſtretched upon the Hips.

The things which are the Cauſes of a Womans delivery, are three; firſt, the want of reſpiration and Air for the Infant. The ſecond is the want of nouriſhment, of which, when the Infant finds a defect in his Mothers *Womb* he is forced to ſeek it in another place. The third is the narrowneſs of the place where the Infant lies ſo that he is forced to ſeek room other where, which makes him to break the *Membranes*, wherein he was contained, preſſing and conſtraining the Mother by the ſharpneſs of thoſe *Waters*, to do her duty for his releaſe. Now as ſome ſay, there are three ways or manners of Childrens' coming upon the Earth; Firſt, when the *Head* comes foremoſt, and then the Woman is eaſily delivered: The ſecond, when it comes forth a-croſs, or one ſide, or the *Feet* foremoſt, and then the Woman

man ſuffers much, and either they both die, or one o them, As for thoſe *Births* which are unnatural, we ſhal in another place treat of them, and their remedies. In this combate, the Infant and the Mother ſuffer very much by reaſon that Woman is a Creature delicate and timerous, aud not patient of much labour: or, becauſe women great with Child live a lazy and ſloathful life; and beſides that, many times they eat bad victuals, which encreaſes *Humours* and ſuperfluous *Excrements*, which quantity of *Humours* makes the Woman to breath ſhort, which is a thing very troubleſome to the Infant; for a Woman that will expel the *Birth* quick, ought to keep her breath in, as much as ſhe can.

The third Reaſon of the pain in Womens Travail, is by reaſon that the *Head* of a Child is bigger, being compared to the *Members*, than the *Head* of any other Creature, which makes a greater *opening* and *dilaceration*.

But the Women that ſuffer moſt pain, are they who were not delivered before, having not been accuſtomed to the ſufferance of that labour; as alſo elderly Women, by reaſon that the *Bone* of the *Pubes*, the *Bone* of the *Hip*, and the *Os Sacrum*, are not ſo eaſily ſeparated, the *Ligaments* being more ſtrong and hard.

Now in the contention which the Child makes to iſſue forth, the *Head* comes firſt, by reaſon of the weight, being more heavy than the other Members.

Explanation of the Third Figure.

THIS Figure contains the *Birth* at full maturity, ready to come forth in the trueſt poſture.

AAAA. *The parts of the Midriff diſſected.*
BBBB. *The body of the Womb diſſected into four parts.*

CCCC. *The Membranes or Films, called* Chorion, *and the* Amnios, *diſſected likewiſe into four parts.*

D. *The Birth in its natural poſture.*

Explanation of the Fourth Figure.

This Figure contains the Navel Veſſels, and the films or Covering of the Infant.

AAAA. *The Muſcles of the Midriff, the Peritoneum, and the skin it ſelf diſſected into four parts.*

B. *The Liver of the Infant.*

C. *The Urinary Veſſels.*

D. *The hole of the Liver, into which the Navel-vein doth paſs.*

E. *The Umbilical, or Navel-vein it ſelf.*

FF. *The two Navel-arteries tending downwards to the ſmall Gut-Arteries.*

G. *The paſſage for the Urine proceeding from the bottom of the Bladder.*

H. *The Umbilical Veſſels taken out of the Body of the Infant, to ſhew how they are joined together.*

I. *The Membranes that involves the Navel Veſſels.*

KKKK. *The Guts or Intrailes of the Infant.*

LLL. *The Navel Veſſels extended from the Children to the Birth.*

M. *The place where the branches of the Navel-Veſſels are firſt collected into one Trunk.*

NN. *A branch of the Navel-Veſſels ſcattered through The fleſhy parts of the Chorion.*

OOO. *A branch of the Navel-Arteries.*

PPPP. *The Conjunction of the Umbilical Vein and Arteries.*

fig: 3.

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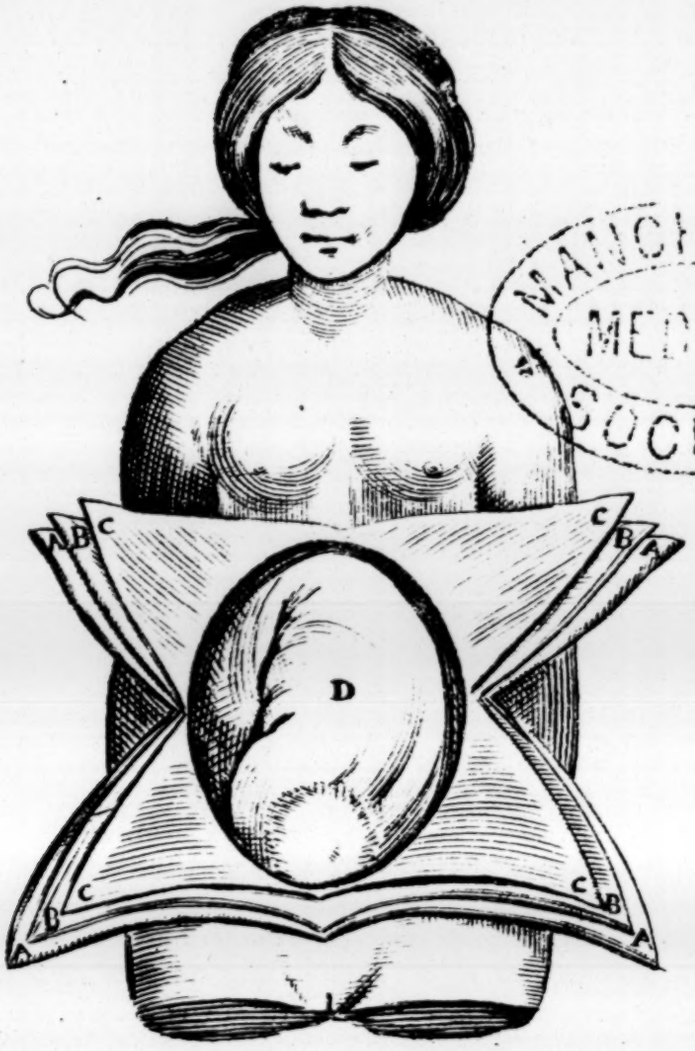
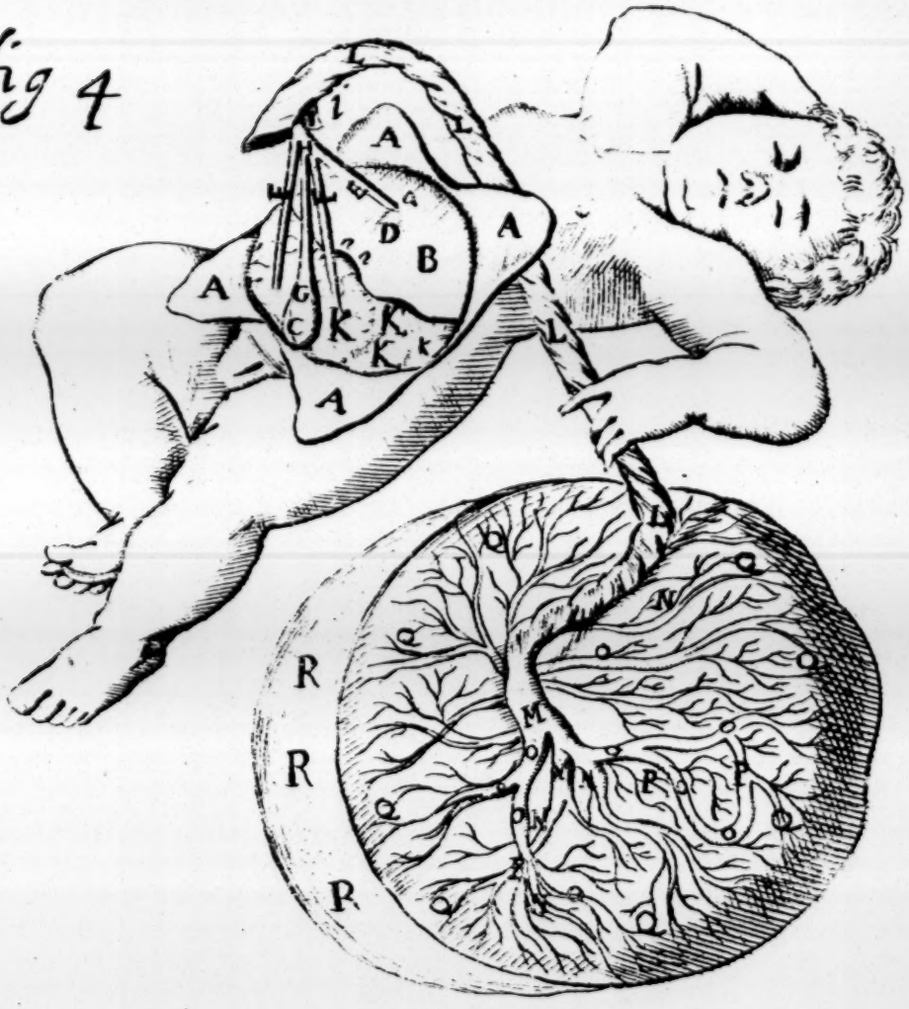


fig 4



QQQQ. *The extremities of the Navel-Veins and Arteries, ending the fleſhy parts of the Chorion.*

RRRR. *The Membrane called the Chorion.*

SECT. IV.

CHAP. I.

Of Midwives.

ALthough in theſe days there are many unskilful Women that take upon them the knowledge of Midwifry, barely upon the priviledge of their age: Yet there are many things which ought to be obſerved in a Midwife, that they are utterly wanting of. Let us therefore conſider of the things required in a Midwife, in relation both to her Perſon, and her manners: As for her Age, ſhe ought to be neither too young, nor too old, in a good habit of Body, and not ſubject to Diſeaſes, nor miſhapen in any parts of her Body, peculiar in her Habits, and in her Perſon; her Hands muſt be ſmall. with her Nails pared cloſe, without any Rings upon them, in the time of her Duty, nor Bracelets upon her Wriſts; ſhe muſt be chearful, pleaſant, ſtrong, laborious, and uſed to travel; it being required that ſhe ſhould be ſtirring at all Hours, and abiding a long time together with her Patient. *Her Age.*

For her Manners, ſhe ought to be Courteous, Sober, Chaſte; not repining, Cholerick, Arrogant, or Covetous, nor apt to talk of what ſhe ſees in the Houſes where ſhe hath to do. *Her Manners.*

For

Her Spirit. For her Spirit; ſhe ought to be prudent, wary, and cunning, oft-times to uſe fair and flattering words.

She ought moreover to know, that God hath given to all things their Beginnings, their Increaſings, their Eſtate of Perfection, and Declination: Therefore the ſaid Midwife, nor any of her aſſiſtants, muſt not do any thing raſhly, for to precipitate or haſten Nature.

CHAP. II.

What ought to be obſerved, when the Woman is near the time of her lying down.

Of Women neay the time of their lying down. THE Hour of the Womans lying down approaching, the Woman with Child ought to prepare her ſelf in this manner; ſhe muſt preſently call her Midwife and Aſſiſtants to her, it being requiſite to have them rather ſooner than later.

Her Bed. She ought to prepare a little Bed, or Couch, of a moderate heighth, as well for the covenience of the Midwife, as for the eaſe of her ſelf, and others that ſhall be about her to aſſiſt her in her Travel: This muſt be ſituated in a place convenient for the People to paſs up and down, near the fire, and far from Doors: It will be requiſite for her to have change of Linnen, as alſo a little Cricket for her to reſt her feet on, having more force when her Feet are bowed.

In the time of Travel what to do. When ſhe finds her *Pains* growing, it will be neceſſary for her to walk leiſurely up and down the Chamber, afterwards ſhe may lye down warm, and then riſe and walk again, expecting the coming down of her *Waters*, and the opening of the *Womb*. For to keep her ſelf long a-bed, is very troubleſome: Though when ſhe is

a-bed

a-bed notwithſtanding that ſhe hath ſome certain pains ſometimes, yet ſhe may lie and reſt her ſelf, and now and then take a nap: By which means, both the Mother and the Infant do with greater ſtrength endure their ſucceeding hardſhip; beſides that, her waters do come down better. If her Travel be long, ſhe may take ſome broth, or the yolk of a porched Egg, with ſome bread, or a cup of wine, or diſtilled water; yet ſhe muſt have a care leſt ſhe over-charge her ſelf either with meat or drink.

It is certain, that all women are not delivered alike; for ſome lie in their bed, others ſit in a chair, being ſupported and held up by others, or elſe reſting upon the ſide of the bed or chair; others upon their knees, being upheld under their arms; but the beſt and ſafeſt is to lie in their beds; and for her good and convenient delivery, let the Midwife and others obſerve what follows.

Certain Rules.

Firſt, the woman that is in travel, ought to be laid upon her back, her head being lifted up a little higher with a pillow, having alſo a pillow under her reins to ſuſtain her back; under her buttocks ſhe muſt have a larger pillow, to raiſe them a little, and that her rump may be elevated; for a woman that lies low in thoſe parts, can never be well delivered, for the avoiding of which, this ſituation is very convenient. Her thighs and knees muſt be a good way ſeparated the one from the other, with her legs bowed, and drawn up towards her buttocks, the ſoles of her feet, and her heels, being fixed upon a board, laid thwart the bed for that purpoſe.

Secondly, to ſome women they do uſe a ſwath-band four double; this ſwath-band muſt be a foot broad or more; which being put under her reins, is to be held

up

up ſtreight, by two perſons ſtanding on each ſide juſt at the time of her pains, both of them, at the ſame inſtant, heaving up both ends, with an exact evenes; for otherwiſe it does more harm than good. It is alſo requiſite, that two of her friends ſhould hold the upper part of her ſhoulders, that ſhe may be able to force out the Birth with more advantage; And it will not be amiſs, for ſome of her friends to preſs the upper part of her belly, ſo to thruſt down the infant, by little and little. Such a ſoft compreſſion, will much facilitate the travel, and give eaſe to the womans pains.

Thirdly, as for the woman her ſelf, ſhe muſt be of a good heart, and force her ſelf by ſtriving as much as poſſibly ſhe can; ſtopping her mouth, and keeping her breath, as if ſhe were doing the ordinary deeds of nature.

As for the Cholick, if it ſeize Women in Travail, you may read the Remedies in the following Chapter.

CHAP. III.

How to expel the Cholick from Women in Child-bed.

THere are ſome women, who at the ſame inſtant that they are in travel, are taken with fits of the *Cholick*; which is often cauſed by the crudities and indigeſtions of the ſtomach, which do torment women ſo extremely, that it exceeds the pain of their Travel; and while this pain laſts, a woman advances nothing toward the end of her Travel: the pain of Travel being hardly to be diſtinguiſhed from it.

For her eaſe therefore, the woman ought to take theſe Remedies; two ounces of oyl of *ſweet Almonds*, with an ounce of *Cinnamon-water*, or elſe ſome wind diſpelling Clyſter, and if the firſt time ſuffice not, you may re-iterare it; and ſometimes fomentations, that are

proper

proper for the diſpelling of wind, are very neceſſary for this purpoſe.

CHAP. IV.

How the Midwife may know when the pains of Travel do ſeize upon a woman.

WHen the Woman begins to cry out, and hath ſent for her Widwife; the firſt thing that the Midwife is to ask, is, when ſhe did conceive? 2. Then is ſhe to look diligently upon the belly of the Woman and to mark it well; for if ſhe do behold the upper parts of the belly ſunk and hollow, and the lower parts of the belly full and big, ſhe may then conclude that the Child is fallen down. 3. She ought then to ask her ſome queſtions concerning her pains; for if they be quick and ſtrong, begining at the *Reins*, and ſliding down all along the belly, without ending at the Navel, but ſtill falling down upon the groins, and inwardly at the bottom of the belly, below which is the interiour neck of the *womb*; theſe are certain ſigns that the woman begins to be in Labour. 4. But for more certainty, the Midwife may put up her hand, being anointed firſt with freſh butter, and if ſhe perceive the inner neck of the *womb* to dilate it ſelf, 'tis a certain ſign that the pains of Child-bed are upon the woman, or if ſhe perceive any thing to puſh forwards her travel is alſo undoubtable.

CHAP. V.

Of the falling down of the waters, a good while before the woman travels.

THere are ſome women, who have their waters come from them, a long time before their travel, ſometimes

times twelve days, ſometimes eight Days, ſometimes ſix and ſometimes four; though the ordinary time be not above three Hours before her travel; they remaining for the moſt part not above twenty four Hours. This is cauſed by ſome *Ruptures* of the *Membranes*, where, from the beginning of the formation of the Child, the *Humour* is contained, rather than by the abundance of *Humours*; and therefore though a Woman that hath abundance, and that the *Membranes* containing them, are ſo ſtrong, that they will not break ſuddenly, though the Woman ſhall not travel 'till they break, yet the Midwife ought not to break them, but rather hold the Voman over a Veſſel of warm Water and alſo uſe ſome ſoftning *Liniment*, to ſoften the *Membranes*, that ſo the Mother ſtraining, the *Head* or other Member of the Child, may break them more eaſily.

But for thoſe Women that have theſe evacuations ſo long before they travel, they muſt refrain going into the Air, for fear of injuring themſelves, the paſſages being open; for though the Air cannot hinder the Child from coming forth, by reaſon of its weight, yet oftentimes getting within the *Secondine*, it not only ſtreightens the *Veſſels*, and Mouths of the *Veins*, that are at the bottom of the *Womb*, but alſo cauſes ſeveral *Convulſions*, to the great danger of the Woman: But it is an eaſie thing to remedy theſe accidents, by keeping cloſe in her Chamber, having alſo a ſpecial regard to diſtinguiſh, whether they be the *Waters* of the *Birth*, or any *Hydropick* humour of the *Matrix*.

CHAP. VI.

What the Midwife ought to do in time of Travel.

THE Midwife ſeeing the *Birth* come naturally, the *Pains* now coming thicker and thicker, the

Womb

Womb alſo opening to be deliver'd of its *Burden*, and the endeavours of the Child being ſeen to come forth; the Midwife muſt now encourage her Patient, admoniſhing her to ſhut her Mouth, and to hold her breath, and to ſtrain and endeavour with her lower parts: Neither ought the Midwife to be too haſty, either to widen or force the paſſage of the Infant, or to break the *Membranes*, but to ſtay 'till the *Membranes* do burſt of their own accord.

And here is to be noted the ignorance of ſome Women, who for haſte to be gone to other Women do tear the *Membranes* with their *Nails*, to the danger both of the Woman and of the Child, which then remains dry, without that moiſture which makes the paſſage ſlippery; which muſt of neceſſity augment the pain of the Woman.

When the Head comes forth of the *Womb*, the Midwife muſt take it gently between her two Hands, and then when her *Pains* encreaſe, ſlipping down her Hands under the *Arm-holes*, gently drawing forth the Infant, yet ſtaying her Hand always, but when the *Pains* come upon the Woman: This muſt be done with a very delicate and tender *Hand*, leſt the Child, by any rude or harſh handling, ſhould receive any deformed ſhape of Body.

When the Child is come into the World, which is commonly with his Face downward, it muſt be ſuddenly turned upon his back, leſt it ſhould be ſtifled for want of Air. Then let her cut the *Navel-ſtring*, leaving the length of four Fingers, tying it with a ſilk Thread as near the Belly as may be: Which done, the Child if it be well, may be laid aſide, only care muſt be had, that the Head and the Stomach be well covered, and that nothing come upon his Face.

CHAP. VII.

How to draw forth the Secondines.

THE Child being thus drawn forth, and in ſafety, the Midwife muſt now apply her ſelf to the drawing out of the *Secondines*, which muſt be done by wagging and ſtirring them up and down, and then gently drawing them forth, cauſing the Woman to take Salt in both her Hands, and to ſhut them cloſe, and then to blow in them whereby you ſhall know whether they be broken or no: It may be done alſo by cauſing her to put one Finger in her Mouth, to provoke a deſire of vomiting, or elſe by ſtirring, as when ſhe is doing the ordinary deeds of Nature, or as Nature it ſelf conſtrained her to do, before the *Head* of the Child was come forth. All this muſt be done ſpeedily; yet if this be not ſufficient, ſhe may take the Yolk of an Egg raw, or ſhe may take a ſmall draught of raw Elder-water, or you may cauſe her to ſmell to a piece of *Aſſa Fœtida*. If ſhe be troubled with *Wind-Cholicks*, or have taken Cold, which oftentimes doth breed Wind, which is a great hindrance to the coming forth of the *Secondines*; the Midwife ought to chafe the Womans *Belly* with her Hand, which doth not only break the *wind*, but cauſes the *Secondine* to come down. If this fails, the Midwife may with her Hand dilate the *Orifice* of the *womb* drawing it forth gently and by Degrees.

CHAP. VIII.

What may be given to a Woman in Travel.

IN the firſt place, hot and violent Remedies are to be avoided, but in caſes of great neceſſity; for it many times happens that they are the cauſe of dangerous Feavers.

Two

Two other things are alſo very dangerous to a Woman in Travel, too much repletion, and too much emptineſs; for the *Stomach* of a Woman with Child doth not digeſt her meat in ſo ſhort a time as Women that are not with Child do; Therefore the Midwife ought to inform her ſelf how long it was ſince ſhe eat, and in what quantity; and if it were long ſince ſhe did eat, and that ſhe grow feeble, they may give in the intermiſſions of her *Pains* ſome warm cheriſhing and Cordial Broths, or the Yolk of a poached Egg: If her Travel endure long, then to ſtrengthen her and comfort her, ſhe may take a draught of Cinnamon water, not exceeding an ounce, or at twice, a dram of the Confection of *Alkermes*; diſſolved into two ſpoonfuls of Claret-Wine, and not more than one of theſe three things. For if they take two much, as is before ſaid, it cauſes *Fevers*, and *Heats* in the whole Body, of which follow many inconveniencies, for it ſtops the *Purgations*, of which many ſtrange Diſeaſes enſue.

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CHAP. IX.

How to put the Womb again in its place.

SOME Women newly brought to Bed, are many times afflicted with greater Pains than thoſe of their Travel, by reaſon that the *womb* is not well put into its place, or if it have, the Swathe-band being looſe, it is apt to roul upwards in the *Belly*. This happens to Women that are not well purged after their Delivery; for remedy hereof, having put the *Matrix* right into its place, rowl up two linnen Swathes pretty hard, bringing them alſo round the *Hips*; then take whites of Eggs, beaten, and a dram of Pepper in Powder, which being ſpread upon Tow, is to be applied warm to the *Navel*; then let the *Belly* be well ſwathed. This is the only remedy to eaſe the Pain.

CHAP. X.

Againſt the extreme loſs of blood, which happens to women immediately after their delivery.

THere are many women which immediately after their Delivery do ſuffer great loſs of blood, which proceeds from a great plentitude or fulneſs; or by reaſon that in their travel they took too many hot and corroſive medecines; or, by ſtraining themſelves too hard over-heated the *blood*, ſo that after Travel, it runs from them in great quantity. To remedy this, the woman ought to take a ſmall quantity of wine, in a ſpoon; and if the weakneſs be much, let her mix half a dram of *Alkermes*, with a draught of wine, and take care that ſhe be well ſwaithed upward; for that preſſes down and ſtreightens the veſſels, and hinders the violent flux: Give her alſo the yolk of an Egg to take, for that recalls the natural heat to the *ſtomach*, which was diſperſed through the whole. It would be neceſſary alſo, to ſpread along the reins of the woman and all along the back-bone, by reaſon of the *hollow vein*, a napkin dipt in *Oxicrate*, or Water mingled with Vinegar. You may alſo lay upon each *groin*, a Skein of raw Silk, moiſtned in cold Water. Take alſo of that well tempered Earth, of which they make the Floor of an Oven, and ſteep it in ſtrong Vinegar, then ſpread it upon a linnen Cloath, and lay it upon the *Reins*; this moderates the heat of the *Blood*, and ſtops the violent flux of it: Great care muſt be alſo had, that all the while the *blood* comes from her, ſhe do not ſleep, for many times they are taken away in that weakneſs, when the people think they do but take their Reſt: But when you ſee this great Flux moderated, you may take away the aſtringent Medicines by little and little, ſo that the *Blood* may ceaſe running

running by degrees, leſt any *blood* ſhould be retained that may chance to do miſchief.

CHAP. XI.

What is to be done to a woman preſently after her Delivery.

PReſently after a woman is delivered, if ſhe have had a ſore Travel, they ought to caſt her into the skin of a Sheep flead alive, and put about her *Reins* as hot as may be; upon her *Belly* alſo lay the Skin of a Hare flead alive, having cut the Throat of it afterwards, and rubbed the Skin with the *Blood*, which is to be clapt as warm as may be to her *Belly*.

This cloſes up the dilatations made by the Birth, and chaſes from thoſe parts the ill and melancholy *Blood*. Theſe remedies are to be kept on two hours in Winter, and one hour in Summer.

After this ſwathe the Woman with a Napkin about a quarter of a yard large, having before chafed the *belly* with Oyl of St. *John's-wort*. Then raiſe up the *Matrix* with a linnen Cloath many times folded; then with a little pillow about a quarter of a yard long cover her *Flanks*, then uſe the Swathe, beginning a little above the *Haunches*, yet rather higher than lower, winding it pretty tite. Lay alſo warm Cloaths upon the *nipples*, letting alone thoſe remedies which are proper for the driving back of the Milk, which are not ſo ſoon to be applied, for the body is now all in a commotion, and there is neither *vein* nor *artery* which doth not beat: Wherefore thoſe Remedies that chaſe away the Milk, being all diſſolving, therefore it is not proper to put ſuch Medicines upon the *Breaſt* during that commotion, for fear that thoſe medecines ſhould make a ſtop of any thing hurtful in thoſe parts, and

therefore it is better to give ten or twelve hours for the *Blood* to ſettle in; as alſo for that which was caſt upon the *Lungs* by the agitation of Travel, to diſtil down again into its place.

You may alſo make a reſtrictive of the white and yellow of an Egg beaten together, with an Ounce af Oyl of St. *John's-wort*, and an ounce of Oyl of *Roſes*, an ounce of *Roſe water*, and an ounce of *Plantain-water*, beat all theſe together very well; in this you may dip a linnen cloath folded double, and apply it without warming of it to the *Breaſts*: This comforts and eaſes the pains of that part.

She muſt not ſleep preſently; but a matter of four hours after her delivery, you may give her ſome nouriſhing Broth, or Caudle, and then if ſhe will, ſhe may ſleep.

CHAP. XII.

Of women that have a great deal of Blood, and purge not, neither in their travel nor after.

SOme women have great Superfluity of *Blood*, and yet purge not at all, neither in their Travel, nor afterwards; to which, if remedies be not applied, the Women do run great Hazards and Dangers in their lying in, great Suffocations of the *Matrix*, and continual *Feavers*; this may be remedied, being firſt informed of their natural diſpoſition before they were with Child; knowing that when they had their purgations, they had them in great quantity, and for a good while together, as alſo when they came, being a groſs and thick *Blood*; and therefore ſeeing that now they do not purge in great quantity, and that they have divers unquietneſſes, weakneſſes of the Stomach, and pains of the head; wherefore you may give her in the Morning a little Syrup of *Maiden-hair*, and *Hyſop-water*

ter mingled together, and Syrup of Wormwood, with White-wine; in their broths you may boyl *Facines* and opening Herbs, keeping the *belly* ſoluble with Clyſters; ſhe muſt eat no ſolid Meat, ſhe muſt be well chafed from the *Groins* down to the very *Ankle-bone*, always ſtrokeing and carrying the hand down-ward; Blood-letting alſo in the Foot in the morning is not amiſs; as alſo ſome Fumigation that cleanſes the *Matrix*, and draws down the *Blood*: Yet care muſt be had, that theſe laſt Remedies be not uſed before the *Matrix* be put into its place, for fear that theſe remedies ſhould draw it down too low, but about eight or ten Days after the *Matrix* was put into its place. For cleanſing the *Matrix*, you may uſe this Receipt.

Take Pellitory, Sanicle, Camomile, Melilot, Green-balm, Red-balm, white Mullein, Mallows, Marſh-mallow, Betony, Margeram, Nipp, March-violets, Mugwort; take of each a like quantity, and cut them ſmall, and let them boyl in a new pot, with three pints of good White-wine; let the Woman take the ſume of this Receipt three times in a day; if ſhe have any groſs *Blood* in the *Matrix*, it will undoubtedly bring it down: You may alſo chafe the Womans *Belly* with Oyl of Violets, this helps the Purgations being once diſſolved. The reaſon why this thick *Blood* ſtays in theſe parts, is, becauſe the Woman having it before ſhe was with Child, the heat of the Womb, when ſhe is with Child redoubling thickens it more, ſo that when ſhe comes to lie down, it cannot flow; ſo that it is to be taken away as much as may be with the aforeſaid mean Mollyfying Fomentations are alſo proper for this purpoſe, while the woman ſits over the fumigation.

CHAP. XIII.

For thoſe who have but a little blood.

THoſe Women that have but little blood, ought not to lie in their beds as thoſe who have a great deal. They ought to take good nouriſhment in a little quantity: As Eggs well boyld in the ſhell in a Morning: The juyce of Mutton and Veal, ſqueezed out, and Mutton broth; and all theſe being mingled together, nouriſh very much, and make very good blood; as alſo Pigeons, Partridge, Mutton, Quaile, and ſuch other meats good for the ſtomach.

CHAP. XIV.

What is to be done to the Infant.

THE Midwife having tied up the Navel-ſtring, as is before ſaid, ſhe ought next to cleanſe the Infant, not only in the face, but alſo over the whole body; anointing the groins, hips, buttocks, thighs and joynts with Oyl of ſweet Almonds, or freſh Butter; this makes the skin more firm, and ſhuts up the pores of the skin, ſo that the exterior air cannot come to hurt it; and beſides this, it ſtrengthens all the parts of the body.

It would not be amiſs to make a bath, or decoction of Roſes and Sage in Wine, and with that to waſh the Infant every morning.

After the Infant is thus well anointed, and after that well dried and wrapped up, you may give to the Infant a little Sack and Sugar in a ſpoon, or elſe the quantity of a Peaſe bigneſs of Mithridate or Treacle diſſolved in Wine, with a little Carduus-Water.

CHAP. XV.

How to Govern Women in Child-bed.

THere is great difference in the governing Women in Child-bed; for ſhe that thinks to order an ordinary labouring, or Country-woman, like a perſon of quality, kills her, and ſhe that thinks to govern a perſon of quality like an ordinary Country-woman, does the ſame to her. For the Stomach and Conſtitution of the one is tender and weak, and the Conſtitution and Stomach of the other ſtrong and luſty; which will not be ſatisfied with ordinary Viands: For if you give to one of theſe ſtrong Stomachs preſently after their delivery, any ſtrong Broth, or Eggs, or a draught of Milk, they are like Mills that always grind, and empty as faſt as they pour in; and that that gives one Woman a fever, keeps another from it; and therefore Women in Child-bed are to be governed by their ſeveral Conſtitutions. As for Women that are delicate, and have been accuſtomed to live delicately, greater care muſt be taken of them, giving them meats that breed good nouriſhment, and do not clog the ſtomach, forbearing alſo to give her thoſe meats to which ſhe has too great a diſlike, agreeing to her humour, provided, that the meat which ſhe loves be not hurtful; and giving her for the firſt eight days of her lying in, boyled meats rather than roſted, as gellies, *&c.* the juice of Veal, or Capon, but not Mutton, it being too feveriſh: giving her to drink Barly-water, or elſe water boyled, wherein is boyled a dram of Cinnamon to every pint, and two ounces of Sugar diſſolved; or if ſhe do not love Sugar, Coriander-ſeed water; if ſhe drink wine, let it be two thirds of water to one third of wine, giving her in the morning white-wine, and in the

the afternoon Claret, taking care of eating any thing that may breed any crudities: She may alſo take at the diſcretion of thoſe about her, Almond-milk now and then There are ſome women that cannot be kept from ſleeping, and others that cannot ſleep at all. It will not be amiſs to give to thoſe that cannot ſleep, French barley-water; the way to make it well, is to let it boyl well, and to take the broth without ſtraining it; neither ought it to be taken after the eight days are paſt, by reaſon that it nouriſhes exceedingly, and does not a little obſtruct the Liver.

CHAP. XVI.

Of the Bathings that a Woman is to uſe for the firſt eight days of her lying in.

TAke a good handful of old or new Chervil, and boyl it in a ſufficient quantity of water, then taking it from the fire, add to it a ſpoonful of Honey of Roſes; this draws down the Purgations, cleanſes and heals the part. The herb it ſelf may ſerve for a fomentation, to take away any inflammation. There are ſome that uſe milk to the purpoſe aforeſaid, affirming that it is a great aſſwager of the pain; but that having been proved by others, hath been obſerved rather to engender filth, than to be any way a clearer, by reaſon that the ſharp humour cauſeth it to curdle.

CHAP. XVII.

How a Midwife ought to govern her ſelf, in caſe a Woman be to be Delivered of two Children.

THE Travel of a Woman bringing forth two Infants is more tedious, and it many times happens that one of the Children comes forth very well, and

and the other comes forth very hardly; and this is certain, that that which comes forth firſt, is always the ſtrongeſt, having the power to go before the other, and to break the membranes that enveloped it. And oft-times while the firſt is born, the other remains behind, wrapt in ſuch membranes as the former was, ſo that it remains a good ſpace behind the other, ſometimes two hours, and yet it hath been very well born. Now knowing, that that which came firſt was the ſtrongeſt, it would not be amiſs to aſſiſt the other in coming forth, by breaking the Membranes that contain the waters; and, if that fail, by giving ſtrong Clyſters to excite the pain; which were it not many times done, the Child would never be able to endure the pain of coming into the World, by reaſon of its extraordinary weakneſs; which is ſo great ſometimes, that the bone of the Forehead is divided, and ſeparated down to the noſe; although the Infant being born, it joyns together again, and the Infant does very well: Which if it happen, you muſt have a great care to bind ſome kind of ſoft pillow upon the place, that the air may not enter in. If the ſecond Child come forth ill, you muſt not delay to break the *Membranes*, and to draw the Infant gently out by the feet: For (having uſed all its endeavours to come forth) to keep it there, or to prolong the Travel any longer, is more dangerous than profitable; ſometimes two come ſo ſuddenly the one after the other, that there ſeems to be but one Delivery of both, there being but a little *Membrane* that ſeparates them; In this caſe, holding the firſt, you muſt cut the *Navel-ſtring*, and bind it about, and tye it about the Hip, while they draw forth the other Infant, which by a longer ſtay would be much weakned.

CHAP.

CHAP. XVIII.

Of the danger that a Woman hath, to purge her ſelf for the firſt days of her Lying in.

IT is an ordinary thing for Women that lye in, by reaſon of their bed to loſe the benefit of their bellies, which hinders the evacuation of their Milk, which cauſes Fevers, by ſending groſs vapours to the head; yet can they not be freed by any Purgation taken in at the mouth; but it would be much to the purpoſe to take pertinent Clyſters which hinder the foreſaid evils cauſing their breaſts to become full, and to become ſtiff, taking them as occaſion requires, once in two or three days. There are ſome unskilful women, that not underſtanding the ill conſequences which may follow, do give *Sena* to Women in the firſt days of their lying in; of which ſome have been very ill, and others have died. For Nature being now weakned by the Travel, and while it is labouring to reſtore the body to its former Eſtate, is not to be diſturbed with violent Purgations. And therefore Clyſters are always moſt proper: Neither are laxative broths, nor the broth of prunes, nor baked apples faſting; for theſe do engender wind, but rather ſome good Suppoſitories would be more uſeful.

CHAP. XIX.

Of the ſecond waſhing for Women.

THE ſecond waſhing for Women ought to be with Province Roſes, put into little bags, and boiled in water and wine, of each a like proportion; and this is to be done for the ſecond eight days.

CHAP. XX.

What is to be done to Infants as ſoon as they are born.

IT is an approved Maxim, that as ſoon as a Child is born, you ought to give it a ſpoonful of pure wine; for that aſſiſts and helps the Child to regain its ſpirits. Another advantage is this; that the wine cuts the flegm which the Child has in its throat; beſides, the ſpirit of the wine riſing up to the head, comforts and ſtrengthens it; and it hinders alſo from the Epilepſie, which proceeds from the debility of the brain.

This being done, and the Mother fully delivered, you muſt tye the *Navel-vein* with a ſilk well twiſted, and many times doubled, and if there be any blood in the *vein*, you muſt be ſure to empty it, for fear, if it ſhould be left, it ſhould turn into corruption; then it muſt be well dried with powder of rotten wood: You muſt tye it two fingers breadth from the belly, and leave it long, three fingers breadths above the tying place; and if it be fat, you muſt cloſe it over and above, that the *vein* may be well cloſed, then wind the ſtring twice about it, knitting as many knots. But if the Child be come afore its time, you need not tye it ſo ſtrong, for fear of cutting it with the ſilk; but if the *Navel-vein* be full of water and wind, you ought then, having tied it one time, and wrapt a linnen cloth about the end of it, which is ſtill to be held upward, to uncover it again, about half an hour after, and then to tye it and wrap it about again, ſtill keeping the end up; for fear, that if the *vein* were not fully cloſed, there might be ſome danger in the bleeding.

Some people give to the Infant Treacle diſſolved in Wine; but this muſt be done warily in a very ſmall quantity, and that not commonly neither.

The

The Infant muſt be waſhed with water and wine luke-warm, to cleanſe it; afterwards waſh the face, as alſo chafe the throat, the arms and hands, with Oyl of Walnuts, drawn without fire, which ſome ſay will keep them from Sun-burning, then put one hand upon the bone of the Fore-head, and another upon the bone called the Coronal bone, and ſoftly cloſe up the gap which was made during the time of travel, cloſing alſo the *Sutures* one againſt another exactly; then gently put your finger under the tongue, to ſee if the Infant have the ſtring or no; and if it have, it may be clipt away with the point of a pair of ſharp Cizzers, without danger. There are ſome that think they can ſhape the head and noſe of a Child as if it were of Wax, But let ſuch take notice that have flat noſed Children, rather to let the noſe alone, than by ſqueezing and cloſing it too much to render the noſe obſtructed; for that compreſſing the Griſtles of the noſe, renders the Child liable either to ſpeak alway in the noſe, or to loſe his ſmelling. There are ſome Children that are born with their noſes awry; for the help of which, you may with your finger moiſtned in fair water, gently ſtroke the noſe, but lay no ſtreſs upon it. That happens by reaſon that the noſe of the Child lights upon ſome bone of the Mother as it was coming into the World.

CHAP. XXI.

Of the laſt waſhing for Women.

THE laſt waſhing for Women, is to be for four days, with Province Roſes boyled in Wine and Myrrh-water.

CHAP.

CHAP. XXII.

Of an Aſtringent for Women, when they ſhall have occaſion.

TAke Galls, Cypreſs-nuts, and Pomgranate-flowers, Roch-Allome, of each two ounces, Province Roſes, four ounces, Knot-graſs a good handful; the rind of Caſſia, the rind of Pomegranates, Scarlet berries, of each three ounces, the nature or Sperm of a Whale, one ounce, Roſe-water, Myrrh-water, and Burnet-water, of each an ounce and a half, Wine and water of a Smiths forge, of each four ounces and a half, then make two little bags about a quarter of a Yard long, and half a quarter of a Yard broad, then boil all theſe in the foreſaid water in a new Pot, uſing the bags one after another, as occaſion ſerveth.

CHAP. XXIII.

To make Cere-cloaths for Women.

TAke white Wax, half a pound, the ſperm of a Whale, and Venice-Turpentine, well waſhed in Roſe-water, and Plaintain-water, of each an ounce and a half, then melt all theſe together, then mingle with them an ounce of Venice white Lead, then order your Cloath as you pleaſe, making ſome for the *Belly*, and ſome for the *nipples*, having firſt rubbed it over with Oyl of Acorns or the ſperm of a Whale.

CHAP. XXIV.

To cleanſe a Woman before ſhe riſes.

TAke bitter Almonds and peel them, make thereof a Paſte with the Powder of *Orris*, and the yolk of

of Eggs, and put it in a little bag of Tammy, and temper within the bag, with black Wine luke-warm, and afterwards uſe it upon the places where the ſear-cloaths had been laid, then waſh the places with black Wine mingled with Orange flower.

CHAP. XXV.

How a Woman lying in of her firſt Child, may avoid the gripings of her belly.

THere are ſome women lying in of their firſt Child who are troubled much with gripings in the belly, and theſe Women commonly endure Pains when their *Terms* come down, by reaſon of the ſmalneſs of the *Veins* which conveigh the *blood* into the *Matrix*; ſuch women have Gripings in their *bellies*, when they lie in of their firſt Child, which other women are not troubled with, by reaſon that they have larger Veſſels yet although they have them not in their firſt lying in, it would not be amiſs to uſe ſome proper remedies, that ſo they may be never troubled with them; which if they receive not at their firſt lying in, they will be uncapable of receiving them ever after; for though they may take remedies afterwards to leſſen the pain, yet they can never cure it wholly.

Now that which is ordinarily done to women is, as ſoon as ever they are brought to bed, to give them two Ounces of Oyl of ſweet Almonds drawn without fire, with two ounces of Syrup of Maiden-hair; 'tis true, this is good to make her purgations part away, but not to remedy the griping.

Some there are that do take two drops of the *blood* which comes out of the Navel ſtring of the Infant, and give it mingled to the Woman in the foreſaid Syrups, though

though there is much fault to be found with this, by reaſon of the naſtineſs of it.

Others do boil a white Chicken, in the which they do put two ounces of Sugar, a dram of fine Cinamon, half a Nutmed grated, two or three Dates, five or ſix Cloves; the Fowl being boiled, you may put into it a ſmall quantity of Claret, then boyl it altogether again letting it boil till the Fowl be well ſoaked, then ſtrain it, and give it to the Woman as ſoon as ſhe is laid down; for want of a white Hen you may take a Pigeon, or a red Partridge for want of either: Only take heed to give her this if ſhe be feveriſh, becauſe it is ſomething hot.

The Seed of Savory taken in warm broth is very good, and it is alſo very good for thoſe that have the Cholick.

The Queen of France, *her Receipt.*

Take a dram of the root of the great Comfrey, one of the kernels of Peaches, Nutmegs, of each two ſcruples, yellow Amber half a dram, Amber-greece half a ſcruple, mingle all theſe together, and give to the woman as ſoon as ſhe is laid down, the quantity of a dram mingled in White-wine, or, if the Woman be feveriſh, in ſome good warm broth.

CHAP. XXVI.

Certain precepts concerning the delay and difficulty of bringing forth.

BEing now come to talk of the impediments of the Birth, you may know that the Birth is hindered by a two-fold manner, the one natural, the other not natural; of the unnatural we ſhall treat in its place; for the natural take theſe following directions: But in

the firſt place let the Midwife be very skilful that ſhe may decline, as much as in her lies, all the Impediments that may be avoided.

If the Birth be hindered by the drineſs and ſtreightnes of the neck of the Womb, take a little beaten Hellebore or Pepper, and blow it into the noſtrils of the Mother. Her Mouth muſt be held cloſe, her Breath, kept in, and ſneezing muſt be provoked as much as may be, whereby the Spirits being forced to the lower parts, may be the more available to force down the Child. You may alſo give her Shepherds purſe dried in a little Broth, or Wine; alſo a little quantity of Honey mingled with twice as much luke-warm water, and given her, will not be unprofitable. The milk alſo of another Woman mixt with Maiden-hair, and applyed warm to the Navel. She may take alſo Oyl of Laurel in Wine, or warm Broth; two Grains of Pepper being taken inwardly, do not only force out the Birth, but alſo drive out the Secondines.

This is alſo an excellent remedy againſt a difficult Travail.

Take Trochiſchs of Myrrhe one dram, grains of Saffron ten, Cinnamon one Scruple, mingle all this with two ounces of Penny-royal-water, and give it the Woman to drink.

Let her drink it warm, and let her go to her Bed for an hour, till ſhe finds the Operation of the drink moving her to her Labour. If this profit and that the Infant coming with his head foremoſt ſtick in the Womb, you may uſe theſe pills, of which ſhe may take ſeven and then reſt.

Take Gum Bdellium, Myrrh, Savin-ſeed, Liquid Storax, Agaric, of each half a ſcruple, Diagridium ſix grains, mingle all theſe with Caſſia extracted, as much as ſuffices, and make up Pills about the bigneſs of a Pea.

You

You may alſo uſe a peſſary, as long, and as thick as your finger, of pure wool, which muſt be covered over with ſilk, and dipt in the juice of *Rue*, where *Scamony* hath been diſſolved, and ſo uſed. If theſe things prove without effect, ſhe may uſe this enſuing Bath above her *Belly*.

Take of the Root and Herb, Marſh-Mallows ſix handfuls, Mallows, Camomile, Melilot, Parſley, of each four handfuls, Line-ſeed, and Seed of Fenugreek, of each two pound, Lavender, and Laurel Leaves, of each two handfuls.

Let all theſe things be boyled together in Water, wherein the Woman is to ſit, or elſe to have thoſe parts well wet and moiſtned with Spunges, which being done, and the Woman well dried with warm Cloaths, let her be brought to the Bed, and anointed with this Ointment.

Take Oyl of ſweet Almonds, Hens Fat, Oyl of Lillies, Muſcilage of Marſh-mallows of each half an Ounce, Mingle all theſe with as much wax as is ſufficient, and make an Oyntment: This being done, give her this little Doſe.

Take two Yolks of Eggs and boil them in old Wine, then mix with them theſe Spices, Cinamon half an Ounce, rind of Caſſia, 2 drams; or you may leave out the Caſſia, and inſtead thereof put in the more Cinamon, Saffron half a Scruple, Savine, Betony, Venus-hair, Dittany, Fenugreek, Lawrel-berries, Mint, of each one dram: The bone of the Heart of a Hart, Pearls prepared, mingle all theſe with Sugar, and make a thick Pouder and give it.

If the *Secondine* come before the Child, and hinder the Egreſs of the Child, is to be cut off, and this following Peſſary to be put up.

Take Marſh-mallows with the Roots two handfuls, Mother-wort one handful, Rue one ounce and an half,

Fenugreek, Line-ſeed, of each an ounce, ten Figs; make of theſe a decoction, with as much water as is ſufficient, and when you have ſtrained it, add this to it, Oyl of Lillies, Oyl of Linſeed, of each two Ounces Musk one grain: In this decoction, let the peſſary be dipt, and put up; ſhe may afterwards uſe this Electuary.

Take *Myrrh*, *Caſtor*, ſweet ſmelling *Flag*. of each two drams, *Cinamon* one ounce, *Saffron* half a Scruple, *Mace*, *Savin*, of each a Scruple, clarified *Honey* half a pound: You may alſo make an *Electuary* with the water of *Thyme*, and *Mother-wort*, wherein have been boiled *Fenugreek*, *Linſeed*, grains of *Juniper*, of each one ſpoonful.

Now, after that the Woman hath been weakned with theſe Impediments, you may giveher in Broth, *Species Lætificans*; or *Manus Chriſti*, or *Diamargariton*.

CHAP. XXVII.

How the Secondines are to be haſtned out.

THE *Secondines*, after that the Infant is born, may be many ways hindred; firſt by the debility, or weakneſs of the *Matrix*, which happens by the frequent motion and endeavouring of the Infant, as alſo by reaſon of the difficulty of the *Birth*, or by reaſon that the *womb* doth not continue diſtended, or becauſe it is many times ſtreightned, by which the *womb* is ſo weakned, that by its own force it is not able to expel the *Secondines*: Beſides, the *Secondines* may inwardly ſtick cloſe to the *womb*, which happens many times through the abundance of ſuperfluous Humours that are retained in the *Matrix*, by reaſon of which glutinous Humours, the *Secondines* ſtick to the *Matrix*. Theſe are no way elſe to be pulled away, but by the Hand of the Midwife. Thirdly, the *Secondines* are hard to come away

away, if all the waters come away with the Infant, for then the *Secondines*, being left without moiſture, cannot come away by reaſon of the drineſs of the *womb*; beſides that, the *Matrix* and the *Neck* of the *womb* are rougher by reaſon of the drineſs thereof, for theſe waters render the way ſlippery and eaſie, both for the Infant, and for the *Secondines*; which being ſlipped away, the *womb* is to be anointed with *Juices* and *Oils*. Fourthly, when the Mouth of the *Matrix*, by reaſon of the pains of Child-bearing, ſwells, as often happens, unleſs there be a provident care taken to prevent it. Fifthly, when the Neck of the *Matrix* is ſtreighter and more cloſe, and for that reaſon fat Women travel with much more difficulty: Therefore when the *Secondines* do make any extraordinary ſtay, the Midwife is to uſe all her endeavour to make way for them; for that retention cauſes ſuffocation, and divers other Evils; for being long detained, they putrifie and cauſe an evil ſmell, which aſcending up to the *Heart*, *Liver*, *Stomach*, *Diaphragme*, and ſo to the *Brain*, cauſe pains in the *Head* and *Lungs*, *ſhortneſs* of *Breath*, *Faintneſs*, *cold Sweats*; ſo that there is great danger; and alſo *Apoplexies* and *Epilepſies*, are not a little to be feared. Now in all the time of their ſtay, the Women are to be refreſhed with convenient Food, to add ſtrength to them, giving them ſometimes the *Yolks* of *Eggs* boiled in old *wine* with *Sugar*, and ſprinkled over with *Saffron* and *Cinamon*, or ſome Broth made of *Capon* or *Hen*, ſeaſoned with *Cinamon* and *Saffron*: It may not be amiſs to make certain *Perfumes* for the Woman to receive up into her *womb*, made of *Saffron*, *Caſtor*, *Myrrh*, and *Cinamon*, of each the quantity of a Bean, and care muſt be had that the *Fume* paſs no further than the *Matrix*, and this may be done till the *Fume* of theſe Spices ſhall ceaſe. After this a little *ſneezig Powder* is to be put in-

to her Noſtrils, compoſed of *Hellebore*, or ſuch like; the Woman ſhutting her Mouth hard, and keeping her Breath: If theſe things prevail not, give her this following Potion.

Take *Trochiſch* of *Myrrh*, ten grains of *Saffron*, one Scruple of *Cinamon*, *Penny Royal waters* two ounces; make of this one draught and give her; after ſhe hath taken this, and reſted a little while, let a *Peſſary* of *Hellebore* and *Opoponax* wrapt up in pure wool, be thruſt up into the neck of the *womb*. This will certainly bring down the *Secondines*, for it is of ſo great vertue, that it is efficacious in expelling the Child which is dead, together with the *Secondines*.

Take *Mallows*, *Hollihock*, *Wormwood*, *Mugwort*, *Calamint*, *Origanum*, each one handful, make a Bath, and let her ſit therein up to the *Navel*, and ſtroke ever downwards with her Hands, and give her inwardly *Myrrh* a *Scruple*, *Cinamon* poudered in *Nutmeg water* or *wine*, or drink *Calamint*, or *Penny-Royal* in *wine*.

Neither will it be amiſs to anoint the *Matrix* with the Ointment called *Baſilicon*; if this doth nothing avail toward the bringing down of the *Secondines*, and that the Woman is in great danger of her life, then with the Conſent of her Husband and Kindred, give her ſeven of the following Pills, which being taken, let her lie ſtill 'till the vertue of them do provoke new Pains; for they are of ſo great Vertue, that they alſo do expel the dead Child, together with the *Secondines*; yet herein it will not be amiſs to conſult the skilful Phyſician.

The Pills are theſe.

Take of *Caſtor*, *Myrrh*, *Liquid Storax*, of each a ſcruple; the bark of *Cinamon*, or *Caſſia*, and *Birthwort*, of each half a ſcruple; *Agaric* half an ounce, *Diagridium* 6 grains, *Saffron*, *Siler* of the Mountain, *Savin*, of

of each 3 gr. *Thebaic Opium*, *Aſſa fætida*, of each one gr. mingle all theſe with as much extracted *Caſſia* as is ſufficient, and make of them certain Pills as big as peaſe, and give them to the Woman in a ſmall quantity of *Penny-Royal* water. It may be alſo expedient to apply this enſuing Plaiſter.

Take one part of *Coloquintida* boiled in water, and as much of the juice of *Rue*, with theſe mingle *Line-ſeed*, *Fenugreek*, *Barly meal*, of each a ſpoonful, let them all boil together, and the Plaiſter made of theſe muſt be laid upon all that part, from the Navel to the Privities.

CHAP. XXVIII.

Of caſes of Extremity; and firſt, what is to be done to a Woman, who in her Travail is accompanied with a flux of blood, and with Convulſions.

IN the firſt place, great care muſt be had, as to the ſituation of the Woman: The Woman in this caſe muſt be laid croſs her Bed, where ſhe muſt be held by ſome one that hath ſtrength, that ſhe may not ſlide, or move her ſelf in the operations of the Chirurgion. Her thighs muſt be held hard and wide abroad, with her legs bent backwards towards her Hips, and her Head leaning upon a Bolſter; the reins of her Back and her Crupper being a little elevated, with certain pillows put underneath her Thighs; beſides this, ſhe muſt be well cover'd with linnen Cloaths laid upon her ſtomach, Belly, and Thighs, to defend her from the cold and wind: Being thus ſituated, the Chyrurgion ought to put up his Hand, being firſt well opened within the neck of the *womb*, to remove all thoſe clots of blood, which may lie there to obſtruct the paſſages of the blood. He may then try if the interiour neck of the *womb* be

ſufficiently dilated, that he may put in his hand, and move the *Infant*, if it be needful. which muſt be done as gently, and with as little violence as may be: He muſt anoint it on all parts with ſweet-butter, or good Pomatum, and ſo opening it by little and little, he may put his hand quite in; and if the waters are not yet come down, he may without any difficulty let them forth; and then at the ſame inſtant, if the *Infant* comes with the head forwards, he ſhall gently turn it. to find out the feet, and when he hath found one of them, he ſhall gently draw it forth, and immediately tye a riband about it, with a knot hanging downward, then let him put it in again, ſuffering part of the riband to hang out, that he may more eaſily be able to find out the other foot; which he ſhall quickly do, by thruſting up his hand along the thigh of the *Infant*; when he hath found it, he ſhall take the other foot, and draw them both together at an even length, giving the woman now and then ſome leiſure to breath, but urging her ſtill to ſtrain her ſelf, when ſhe feels the pains coming on her: Then ſhall the *Chirurgion* or *Midwife* take a fine linnen cloth, and wrap about the thighs of the Child, leſt by taking it naked, his fingers ſhould ſlip; in that manner drawing it forth, 'till it appear all come forth, obſerving ſtill that the Belly and the Face be ſtill kept downward.

Now if the woman hath a flux of blood, and that the neck of the *Matrix* be open, the *Chirurgion* ought to conſider, whether the *Infant* or the *Secondines* come forth firſt of all, for it oftentimes happens that the *Secondines* paſſing toward the mouth of the *Matrix*, do ſo ſtop and obſtruct it, that they do not give leave for the Child, or the Waters to come forth; ſo that ſome perceiving that ſoftneſs, are preſently of opinion that the mouth of the *Womb* is not open. But this the

Midwife

Midwife or *Chirurgion* may eaſily diſcern, by thruſting up the middle finger as high as may be, and feeling therewith the circumference of the neck of the *Womb*, by which they will ſoon perceive whether the *Womb* be dilated or no, and whether it be the *Secondines* that preſent themſelves. Now when it is found to be the *Secondines*, and that they cannot eaſily come forth, the *Midwife* may with her two fingers widen the paſſage, that ſhe may have thereby the liberty to put up her hand, and ſeek for the *Infant*. Now if the *Secondines* be not placed in the middle, they muſt be turned a little, as quickly as may be, that you may more conveniently ſeek for the feet of the *Infant*, to draw it forth as we have ſaid.

In ſuch a caſe as this, all care muſt be had that nothing be broken, and that every thing be brought out whole, for ſo though the woman ſhould die, the *Midwife* or *Chirurgion* would be blameleſs.

If the *Secondines* come firſt, the beſt way is to deliver the Woman with all the expedition that may be, by reaſon of the great fluxes of blood that will follow, by reaſon that the veins are opened: But here are two things to be conſidered; the firſt is, whether the *Secondines* are much, or little come forth; if they are but little advanced, they muſt be put back with care and diligence; and if the head of the Child appear firſt, it muſt be guided directly toward the neck of the *Womb*, as in the moſt natural birth; but if there appear any difficulty in the birth by reaſon of the weakneſs, either of the Child, or of the Mother, then the moſt convenient way will be to ſeek for the Feet, as we have ſaid before.

Another thing to be obſerved is, that if the *Secondines* be ſo far advanced, that they cannot be put back, and that the Child follow it cloſe, then are the *Secondines*

dines to be pulled away with all the care and expedition that can be, and to be laid aſide without cutting the *Entrail* that ſticks to them, for by that you may be guided to the *Infant*, which whether it be alive or dead, is to be pulled out by the feet with as much care and quickneſs as may be; though it is not to be done but in caſe of great neceſſity, for otherwiſe the *Secondines* ought to come laſt.

Of the Child dead in the Mothers Belly.

If the Child be dead in the *Womb* of the Mother, the Woman is then to be ſituated in the ſame poſture, as when ſhe is troubled with a flux of blood.

If it preſent it ſelf dead, with the head foremoſt, and that there is little or no hope that the woman may be delivered without aſſiſtance, and that her ſtrength begins to fail her, the moſt certain and ſafe way is to put up the hand: For the *Chirurgion* muſt then ſlide up his left hand being hollowed, as when a Man ſtrives to hold water in it, cauſing it to ſlide in the neck of the *Womb*, along the lower part thereof toward the feet, and that between the head of the *Infant*, and the neck of the *Matrix*: And having thus opened the *Womb* with his left hand, he ſhall with his right put up his hook above his left hand, between the head of the Child, and the flat of his hand, and fix in in the bone of the temple, toward the ear, or elſe in the hollow of the eye, or in the *Occipital bone*, keeping his left hand ſtill in its place; after this, gently moving and ſtirring the head with his left hand, with his right hand holding the hook well fixed, he ſhall draw the Child forth by degrees, exhorting the Woman all the while to force and ſtrain her ſelf with all her power; and then is the beſt time to draw forth the Child, when the pains ſhall ſeize her; now if it happen that he loſe his hold in one place, the danger is nothing, for he hath

hath the liberty to fix his Inſtrument better in another place. The head being thus drawn forth, he muſt with all ſpeed that may be, ſlip his hands down the Child's arm holes, to draw forth his ſhoulders, and the reſt of his body: In the mean while it will be requiſite to give the Woman a ſmall draught of wine, or a toſt ſopt in wine of Hipocras

If, after theſe *Medicines* following adhibited, the Child make no haſte into the World, but lies unmoved in the *Womb*, then you may proceed to Inſtruments after another manner. *Another way.*

Firſt of all, as ſoon as the Woman is brought to bed, let her take this following potion hot, and abſtain from all other meat, and remain quiet for the ſpace of an hour or two, 'till ſhe feel the power and efficacy of the *Medicine.*

Take ſeven cut *Figs*, *Fenugreek*, *Motherwort-ſeed*, and *Rue*, of each two *drams*, water of *Peny-royal* and *Motherwort*, of each ſix *ounces*, boil all theſe to the conſumption of half, ſtrain them; and to the ſtraining add *Trochiſchs* of *Myrrh* one *dram*, three *grains* of *Saffron*, *Sugar* as much as is ſufficient; make one draught of this, and ſpice it with a little *Cinamon.*

After ſhe hath reſted a little upon this, let her again return to her travel, at what time certain *perfumes* muſt be made ready of *Trochiſchs*, compoſed of theſe following *Spices* to be caſt on the coals, and ſo uſed, as that the *perfume* may only come to the *Matrix*, and no further.

Take *Caſtor*, *Sulphur*, *Galbanum*, *Opoponax*, *Pigeons-dung*, *Aſſa-fætida*, of each half a dram, mingle all theſe with the juyce of *Rue*, and make a *Trochiſch* of them in the form of a *Filberd.*

If theſe produce no effect, you may uſe this following Emplaiſter.

Take

Take *Galbanum* an ounce and a half, *Coloquintida* without the grains two drams, the juyces of *Rue* and *Motherwort*, new *wax*, as much of each as is ſufficient, of each make a plaiſter. Let this be ſpread upon a cloth to reach from the *Navil* to the *Privities*, and in breadth to both the ſides, which ſhe may keep on for the ſpace of an hour or two. A *Peſſary* may be alſo convenient, made of Wool, and cloſed over with ſilk, and then moiſtned in the following *Decoction.*

Take of round *Birth-wort* brought from *France*, *Savin*, and *Coloquintida*, with *Grains*, *Staves-acre*, *black Ellebore*, of each half a dram, bruiſe theſe together, and make a *Peſſary*, with as much of the juyce of *Rue* as is ſufficient.

But now if all theſe things avail not, and that the Midwife is not able to dilate the paſſage for the Infant, then you muſt have recourſe to the Chirurgion; to which purpoſe, ſhe is to be placed in a ſeat, ſo that ſhe may turn her crupper as much from the back of the Chair as may be; drawn up her legs as cloſe as ſhe can, but ſpreading her Hips abroad as much as may be. Or elſe if it ſeem more commodious, ſhe may be laid upon the Bed, with her head downwards, her buttocks raiſed, and her thighs drawn up as much as can be: then you may go to work, either with your *ſpeculum matricis*, or his Apertory; ſo that the womb being ſufficiently widened by the help of theſe Inſtruments, the birth may be drawn out by the hands of the Chirurgion, together with the *Secondines*, if poſſible may be. The womb muſt then be waſhed and anointed, the woman then muſt be laid in her bed, and well comforted with ſpices, as alſo with ſome comfortable meat and drink. This courſe muſt be taken with all dead Infants, and alſo with Moles and Secondines, which are hindred in their coming forth naturally.

If

If by theſe Inſtruments the Womb cannot be ſufficiently widened for the egreſs of the Infants, there are yet other Inſtruments, by which the Womb may be widened without damage to the Mother, and the Birth be brought forth, ſuch as are *Drakes-bill*, and the *long Pincers*, by which the Womb is not only widened, but the Birth taken hold of by them for the more forcible drawing it forth.

If there be any ſwelling, or inflammation, or concrete *blood*, gathered together in the *preputium* of the *Matrix*, under the skin, thoſe tumours either before or after the Birth, where the matter appears thinneſt and ripeſt, the Midwife may cut with a pen-knife and ſqueeze out the matter; anointing it afterwards often with a peſſary dipt in Oil of Roſes, until it be whole.

If it happen that the Child be ſwollen in the Womb in any part of it, by reaſon of Wind or any watry Humour, yet if it be alive, ſuch means are to be uſed, as may be leaſt to the detriment of the Child and of the Mother; but if it be dead, in whatever part thoſe humours be, either in the *breaſt*, *arms*, or *legs*, the Midwife may then put up her hand, and with a little knife for that purpoſe, cut the ſwollen part, that by letting out of the Wind or humour, the Child may grow leſs and be brought forth with leſs difficulty.

Many times it happens that the Child comes into the World with the feet foremoſt; and the hands dilating themſelves from the hips. In this caſe the Midwife ought to be well furniſhed with Cyntments, helping the egreſs of the Infant, by anointing and ſtroaking it, leſt it be carried backward. Having alſo a great care to take hold of both the arms of the Infant, and keep them cloſe to the *hips*, that the Child may come forth after its own manner. If by reaſon of this deduction of

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the Arms, from the ſides of the Infant, and the narrowneſs of the *Matrix*, it ſo happen that the Child cannot make a total egreſs, the womb of the Woman, and the Infant it ſelf, are to be well anointed, ſneezing Powders being adminiſtred to the Woman, to help her endeavours; the womb is alſo to be preſſed hard with both hands, that the Child make no retirement back, but may ſtill move forward.

It happens ſometime that the Child comes forward with its feet with the Arms not cloſe to its ſides, but extended above its head; which when it comes to paſs, the Midwife is by no means to receive this Birth, unleſs the Child be very ſmall, and the *Matrix* ſo wide, that it may afford an eaſie paſſage to the Child; yet may ſhe not then receive it, till ſhe hath well anointed both the Child and the *Matrix*. But it would be much more ſafe and convenient, for both the Child and the Mother, to put back the Child into the Womb and bring it to its natural form, which may be done in this manner. The woman muſt lie on her back upon her bed, with her head downward, and her buttocks a little elevated, which being done, the Midwife ſhall gently compreſs the belly of the Woman toward the Midriff, thereby to put back the Infant into the Womb. But above all, things let her take care that ſhe turn the Face of the Child toward the back of the Mother, raiſing up the thighs and buttocks of the Child, toward the navel of the Mother, to bring the Child to a more legitimate and natural production.

If the Child happen to come forth but with one Foot, the Arm being extended along the ſides, with the other Foot turned backward, the Woman is inſtantly to be brought to her bed, and laid in the ſame poſture as we have before told you, and then is the other foot which came forth firſt to be put back into the Womb; which being done, let the woman rock her ſelf from one

ſide

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ſide of the bed to the other, (lying alwaies with her head low, and her Buttocks raiſed) 'till ſhe apprehend the Child to be turned, upon which ſhe may immediately expect her pains with all the aſſiſtance that may be given; and in the mean while to be comforted as much as may be with Cordial Potions, and wholſome Medicines.

Many times it happens that the Child lies athwart, and falls upon his ſide, which when it comes to paſs, the Mother is not to be urged to her labour, neither is the *Birth* to be expected after that manner, for it is impoſſible that the Child ſhould be ſo born without ſome converſion; and therefore the Midwife is to do all ſhe can to reduce it to a more natural form of *Birth*, by moving the Buttocks, and ſteering the Head to the paſſage; if this ſucceed not, let her try by often rocking the Woman to and fro, to bring the Child to its natural form of being born.

If it happen that the Child haſten to the *Birth*, with the Legs and Arms diſtorted, the Midwife ought not to haſten the Woman, but immediately caſt her on her Bed, where ſhe may direct the Woman to roul her ſelf to and fro; or elſe ſhe may gently ſtroke the *womb* of the Woman as ſhe lies, 'till ſhe have reduced the Infant to a better poſture; If this profit not, the Midwife muſt take the *Legs* and cloſe them together, then if ſhe can, ſhe muſt get her Hand about the Arms of the Child, and in the ſafeſt way ſhe can, direct it to its coming forth; though it be the ſafeſt way to turn the Infant in the *Womb*, and by that means compoſe it to the natural Birth.

If the Infant come into the World with both knees forward, with the Hands hanging down upon the Thighs. The Midwife may then put up both the Knees upward, 'till the Feet happen to come forward, and then with her left Hand let her take hold of the

Feet

Feet, and keep her right Hand about the ſides of the Child, and in that poſture endeavour the Birth of the Child; but if that ſucceed not, let the Woman as is ſaid before, be brought to her Bed and there wallow from ſide to ſide, 'till ſhe have moved the Child into a better poſture.

But when it happens that the Child haſtens forwards, with one Arm extended upon the Thigh, and the other ſtretched over the Head, the Feet being ſtretched out at length in the *Womb*, the Midwife may by no means receive the Child in this poſture, but muſt lay the Patient upon the Bed, as we have ſaid before; then muſt the Womans Belly be gently preſſed backward, that the Infant may retire into the *Womb*, and if it give not backward of its own accord, the Midwife may with her Hand gently thruſt back the Shoulder, and bring the Arm that was ſtretched back to its right place.

The moſt dangerous of all thoſe that we have ſpoken of is this, and therefore the Midwife muſt take care to put back the Infant in this caſe into the *Womb*: Firſt of all therefore anoint well her Hands, as alſo the *Womb* of the Woman, then, if ſhe can, let her thruſt in her Hand near the Arms of the Infant, and ſo move the Shoulders that the Infant may fall back into the *womb*; and then to bring it to the natural form, let her thruſt up her other Hand, and reduce the Arms of the Infant to the ſides of it; If this ſucceed not, the Woman muſt be laid on her Bed, and after a little reſt, ſhe muſt be ordered as before we have ſaid: If this avail not, ſhe muſt be brought back to her Seat, as we have before rehearſed; then muſt her *womb*, by the help of thoſe Women that aſſiſt her be gently preſt downward, and on both ſides, while the Midwife having anointed the *Matrix*, and both the Arms of the Infant, joins them as cloſe together as ſhe can, and in that manner re-

ceives

ceives the Infant. And there is the leſs danger in this form, if the Midwife be diligent, and the Child ſlender.

If the Infant thruſt it ſelf forwards with the buttocks formoſt, the Midwife muſt put up her Hand well anointed, and ſo by heaving up and putting back the Buttocks, ſtrive to turn the Head to the Paſſage. Yet overmuch haſte muſt not be made, leſt the Infant ſhould fall back into ſome worſe Poſture; and therefore if it cannot be turned by putting up the Hand, the Woman muſt be brought to her Bed, and ordered as we have often ſaid before; comfortable things being conveniently miniſtred to her.

If the Child come forward with the neck bowed, and the ſhoulders forward, with the Hands and Feet ſtretched upwards; in this caſe the *Midwife* muſt carefully move the ſhoulders backward that ſhe may be able to bring the Head forwards, which may be eaſily done, for the ſhoulders being removed, the Head will ſoon appear formoſt, yet if this ſuffice not, the Woman muſt be laid on her back upon the Bed, and ordered according to the former Precepts.

When the Infant thruſts forth the Hands and Feet formoſt, care muſt be had to avoid the danger of this miſhapen poſture, and therefore the Midwife muſt ſtrive by removing the Feet, to lay hold on the Head, and, as much as in her lies, to direct it to the paſſage; the Hands are alſo to be removed, unleſs of their own accord they fall down to the ſides. If by this means it cannot be done, the former Precepts of converting the Child are to be obſerved.

Sometimes it happens that the Child ſtrives to force its paſſage in this poſture which is very dangerous. Firſt of all therefore let the Midwife anoint her Hands well, and the *Womb* of the Woman; which being done, let her put up her Hand, and ſeek for the Arms of the

Child, which when ſhe hath found, let her hold them faſt, till ſhe hath hold of the Head alſo, which ſhe muſt with all her skill endeavour to bring formoſt, then let her remove the Hands of the Infant, and fix them upon the ſides of the Infant. Yet if this do not avail, it will be the ſafeſt way to lay the Woman on her Bed, and to proceed according to the former Precepts, to try if by that delay ſhe may have the more advantage to proceed as before

The ſame method which is to be obſerved in ſingle Birth, is alſo to be obſerved in caſe of Twins or of tripple Birth; for as the ſingle Birth hath but one natural way, and many unnatural Forms, ſo is it with the Birth of many Children; and therefore when it happens that Twins appear, coming into the World according to the natural form, the Midwife muſt obſerve to receive that firſt which is neareſt the paſſage; yet be ſure not to let go the other, leſt it ſhould fall back into the *womb*, and tumble into ſome other form, but the one being born, immediately to receive the other; this Birth is the more eaſie in the natural form, becauſe the firſt Child widens the paſſage for the latter, but in unnatural Births there is moſt difficulty in the paſſage of the ſecond Child: Care muſt be alſo had in the birth of Twins, that the *Secondine* be naturally brought forth, leſt the *womb* being deliver'd of its Burthen, ſhould fall, and the *Secondine* by that means be delayed to the damage of the Woman in Child-bed.

If there be Twins in the Womb, and one of them endeavour to come forth with the Head formoſt, and the other with the Feet: Firſt of all the *Midwife* muſt conſider, which of the two the Woman may be delivered of with moſt expedition; if the Head of the one be leſs forward than the Feet of the ſecond, it will be moſt convenient to draw that forth by the Feet, turning

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ing the head of the other a little to the other ſide; and that being delivered, ſhe muſt preſenty lay hold of the *Head* of that which is within, and direct it juſt to the paſſage of the Womb; which may be done with more eaſe, by reaſon of the gap which the formoſt hath made.

If it happen, in drawing forth the firſt by the feet, that the other change its ſituation, the Midwife may then draw forth the other by the Feet as ſhe did the firſt; and if the head of the firſt be more forward, then ſhe muſt put back the Feet of the firſt, and receive that which comes with the head formoſt.

If both of them preſs together to the paſſage of the Womb, the Midwife muſt take great care; and therefore ſhe muſt put up her hand to ſee which of them is moſt forward, as alſo to try whether it be not ſome monſtrous Conception, as two heads upon one body, or two bodies joined in one, either at the ſhoulders, or at the ſides, which may be known, if ſhe put up her hand gently between the two heads as high as ſhe can; and if ſhe find that they are twins, ſhe may gently put the one to one ſide, to make way for the paſſage of the other, which is moſt advanced; which muſt be directed juſt to the orifice of the Womb, having a great care that ſhe do not change the ſituation of the ſecond; and as ſhe feels the pains of the Mother coming on her, ſhe muſt by all means bring forward the Child ſhe would receive, ſtill keeping the other back, with two or three fingers of the left hand: and thus having delivered the firſt, if the ſecond be not well ſituated, ſhe muſt bring the head to the neck of the Womb, where it will find the paſſage open to it by the delivery of the firſt.

Now leſt the firſt Child ſhould be in danger of its life, you muſt take it from the Mother, and carefully tie up the *Navel-ſtring*, as is formerly mentioned, and alſo bind again with a large and long fillet, that part of the

Navel which is fast to the *Secondines*, that they may be more easily found, Then the second Child being born the Midwife must see if there be not two *Secondines* for by reason of the shortness of the *ligature*, it may have hapned to retire back again, to the damage of the Woman; and therefore the *Secondines* must be hastened forth as soon as may be, lest the Womb should close.

If the two Infants have but one body, the better way is to turn the head upwards, and to draw it forth by the Feet, than by the head: Taking care when you come to the *Hips*, to draw it forth as quick as may be.

The second form of unnatural Birth is very dangerous, and therefore requires the greater care of the Midwife. First, therefore, let her well anoint the *Womb* of the Woman that the passage may be more slippery; which being done, let her take hold of the hands of one of the Infants, and keeping them close to the sides, direct the head to the orifice of the Womb; that being born, let her proceed in the same manner toward the other. If she cannot come to take hold of either of the Infants Arms, she must bring the Woman again to her Bed, and try by the aforesaid Agitation of her body, if the Infants may be brought to a more convenient form of delivery.

CHAP. XXIX.

Of ordering the Woman after she is delivered,

IN the first place she must keep a temperate diet, having a great care not to over fill her self after so great an evacuation; and indeed her diet must be like that of wounded persons; neither are the tales of nurses to be believed, who exhort them to fill after so great an emptiness, telling them that the loss of *blood* must be restored, for these are meer Fooleries;

for

for as for that *blood* which ſhe hath loſt it is but unneceſſary *blood*, ſuch as is uſually kept for the ſpace of nine months, which to void, is much conducing to her Health. Beſides, their nouriſhment for the firſt days, muſt be but ſlender for fear of falling into a *Fever*; beſides, the abundance of milk, which it would bring into the *breaſt*, where it might be in danger of curding, or Apoſtematizing; and therefore for the firſt five days, let her uſe Broths, Panada's, potched Eggs Gellies, abſtaining from Fleſh, or French Barley: In the morning, Broth will be expedient, at dinner, Broth, or Eggs, or Panada; and at ſupper, the ſame with ſome Gellies for the ſecond courſe. If ſhe intend to nurſe her Child ſhe may feed more plentifully, and drink ſome Barly-water, wherein ſome Corianders, or Fennel-ſeed may be put.

In *Italy* the perſons of moſt account do uſe this water. Take two Capons, the Feathers being well pulled off, and the bowels wholly taken out, which you ſhall boyl in a glaz'd earthen pot, in a ſufficient quantity of water till they be half boyled, then muſt they be taken out of the pot, together with the Broth; and being cut to peices are to be put into a Lembick in manner following.

Take Bugloſs, Borage, and Time, two good handfuls, and with that cover the bottom of the ſhell, then lay upon that a row of fleſh, then upon that a rank of leaf-Gold, with a dram of powder of Pearls and upon that pour the broth; let all this be diſtilled in *Balneo Mariæ*, drawing forth a pint at a time, which you ſhall re-iterate as often as you have any thing left, to give to the Woman in Child-bed, for the ſpace of ten or twelve days. This water muſt be drawn ſix weeks or two months before it be uſed, if the Woman be not troubled with a Fever, let her drink a little white

Wine, or Claret, with twice as much hot Water; If ſhe have a mind to drink between Meals, or at night, it may be convenient to give her ſome ſyrup of Maiden-hair, or any other Syrup that is not aſtringent, with a little boyled water. After the ſuſpition of a Fever, or heat of her breaſts is over, ſhe may be nouriſhed more plentifully, and you may give her, together with her Broth, ſome other meat, as Pullet, Capon, Pidgeon, Mutton, or Veal boyled. After the eight day is paſt; at what time the Womb is well purged and diſcharged, it will be expedient to give her good meat in greater quantity, that ſhe may be enabled to gain ſtrength; during all this time, ſhe muſt reſt very quiet, and be free from all manner of diſturbance; ſhe muſt ſleep as little in the day time as may be. If ſhe go not well to ſtool, ſhe may have ſome ſuch kind of Clyſter as this.

Take of Mallows, Marſhmallows, and Pellitory of the wall, each one handful, flowers of Camomile, and Melliot, of each a ſmall handful, Anniſeeds and Fennel-ſeeds, of each two ounces; boyl theſe in the decoction of a Weathers-head, take of this three quarters of a pint, and diſſolve in them of courſe Sugar and common Hony, of each two ounces, new freſh butter three ounces; of this make a Clyſter, and if occaſion ſerve, add to this an ounce of Catholicon.

What is to be done to the Breaſt, Belly, and lower parts of the Woman in Child-bed.

IN the firſt place you may lay the skin of a *Hare*, or *Sheep*, for the ſpace of four or five hours; which being taken away, you may then anoint it with this following *Oyntment*, and then lay a linnen Towel all over her belly and hips, which muſt be continued on for the firſt ſeven days, looking after it, and turning every Morning.

The

The Oyntment may be this.

Take the *Oyl* of *ſweet-Almonds*, *Camomile*, and *St. John's wort*, each one ounce and a half, *Sperma ceti* two Ounces, *Goats fat* one Ounce, *Oyl* of *Mirtles* half an Ounce, melt all theſe, and make an *Oyntment* to anoint the *Belly*: Now before the *Cerecloth* be put on, you muſt apply a little *Plaiſter* of *Galbanum*, about the bigneſs of 2 or 3 fingers to the *Navel*, in the middle of which may be put two or three grains of *Civet*, yet ſo as that the Woman may not perceive the ſent of it. The *Cerecloth* may be this.

Take *White Wax* four ounces, *Pomatum* without *Musk*, *Calfs-greaſe*, of each one ounce, *Sperma ceti* an ounce and a half, *Oyl* of *St. John's-wort*, and *Sweet Almonds*, of each one ounce; *Venice-Turpentine* waſhed in *Pellitory-water* half an ounce; melt theſe in *Balneo Mariæ*, and ſpread them upon a cloath about the bigneſs of the belly, and when it is cool apply it.

The next care is to be had of the *Breaſts*, upon theſe ſome put round *Cerecloth* made thus; Take ſix ounces of *new Wax*, *Oyl* of *Myrtle*, *Roſes* and *Honey* of *Narbon*, of each two ounces; melt theſe altogether, and make a *Cerecloth*, let them have holes in the middle for the *Nipples* to go through.

This Oyntment is alſo very good to keep the Milk from clotting.

Take *Oyntment* of *Populeon* one ounce, *Galen's* refrigerating *Oyntment* half an ounce, *Oyl* of *Roſes* ſix drams, *Vinegar* a ſmall quantity; melt them together and make an *Oyntment*.

This fomentation is alſo much commended.

Take *Fennel*, *Parſly*, *Mallows*, *Marſh-mallows*, of each a ſmall handful, *Laurel* and *Camomile-flowers*, of each half a handful, boyl theſe according to Art, and make a *Fomentation* for the *Nipples*. After this *Fo-*

mentation, anoint them with *Oleum Roſatum*, *Omphacium*, and then apply this following *Plaiſter*.

Take *Venice Turpentine* four ounces, well waſhed in ſtrong *wine*, and *Roſe-water*, adding to it two whole *Eggs*, and a ſcruple of *Saffron*, with as much *wax* as is ſufficient; ſpread this upon a linnen cloath, and apply it. As for the lower parts, for the three firſt days they are to be *fomented* with a certain *fomentation* of *Milk*, wherein hath been boiled a few *Roſes*, ſome *Chervil*, and a little *Plantain*. From the next day to the eighth day, you may uſe this bath; Wine and water, of each half a pint; red *Roſes* and flowers of *St. John's wort*, of each two handfuls; *Agrimony* one handful, mak of this a *decoction*; after bathing once, or twice, lay this following *Oyntment* along the lips of the *Privities* upon a linnen cloth.

Take *Oyl* of *St. John's wort* 2 ounces, *Sperma ceti* an ounce and a half, a little white *wax*, mix all theſe together, melt them, and make an *Oyntment*.

After the eight days are paſt, you may lay upon her belly this following *Plaiſter*.

Take *Oyl* of *St. John's wort*, *Camomile*, and *Anniſeeds*, of each one ounce, *Oyl* of *Maſtick* an ounce and a half, *Oyl* of *Mirtles* ſix drams, *Sperma ceti* two ounces, the fat of the Reins of a *Goat* an ounce and a half, *Deers ſuet* one ounce; of this make an *Oyntment* to anoint the belly of the woman in Child-bed, and then apply this following *Plaiſter*.

Take *Oyl* of *Myrtles*, and *St. Johns-wort*, of each an *ounce* and a half, *Oyl* of *Nip* one *ounce*, *Venice-Turpentine*, waſhed in water of *Motherwort*, four ounces; melt all theſe together, and put them upon a Hempen cloath, that may cover all the belly, and let her wear it the ſpace of eight days.

Theſe

Theſe fifteen days being paſt, for the ſpace of eight days more, you may lay upon her belly and her hips this following *Plaiſter.*

Take *Oyl* of *Maſtick*, *Myrtles*, *Jaſmine*, and *Quinces*, of each an ounce and a half, *Oyl* of *Acorns* two ounces, *Sperma ceti* one ounce, *Venice-Turpentine* waſhed in *Plantain-water*, half an ounce; *wax* ſix ounces, melt all theſe together, adding powder of *Maſtick*, and *ſeal'd earth*, of each half an ounce, *Florentine Orrice* one ounce, ſpread all theſe upon a hempen cloath, and lay it upon her belly, to be kept there for the ſpace of eight or ten days; for the lower parts, this *Fomentation* may be needful.

Take Leaves of *Plantain*, *Mullein*, *Knot-graſs*, and *Horſe-tail*, of each one handful, *Cypreſs-leaves* a handful and a half; of the rind of *Pomgranates*, *Cypreſs-Nuts*, and *Pomgranate-flowers*, of each half an ounce; *red Roſes*, *Camomile* and *Melilot*, of each a handful; *Roch-allum* two ounces, *Sweet ſmelling-Flag* and *Florentine Orrice*, of each three drams, *Gilliflowers* one dram; make of theſe two bags, and boyl them in like quantities of ſowre wine, and Smith's water, for the exteriour mouth of the neck of the *Womb.*

Of the choice of a good Nurſe.

THE choice of a good Nurſe is very important, and therefore you muſt firſt look upon her aſpect, and ſee whether her ſight be no way imperfect, as whether ſhe be ſquint-eyed, or have a down-caſt look; you muſt have a ſpecial care that ſhe be not red haired, for their Milk is extreamly hot; ſee moreover, whether her teeth be ſound and white, and well ſet; know whether ſhe come of Parents that have been troubled with the Conſumption; and if ſhe have not, nor be conſumptive her ſelf, you may judge of her ſtomach,

ſtomach, and whether ſhe be ſubject to Catarrhs; you muſt alſo take heed that ſhe ſend no ſtinking-breath, either from her mouth, or noſtrils, for that corrupts the *Lungs* of the *Infant*. Enquire whether neither ſhe, nor any of her kindred have been troubled with *Leproſie*, by reaſon that it is very contagious, or with the *Falling-Sickneſs*. And therefore thoſe Women that either cannot or will not nurſe their own Children, muſt make uſe of ſuch women as are moſt fit to the humour they would have the Child to be of: For the Nurſe is now to be the ſecond Mother of the Child, from whom the *Infant* draws all her Conditions, be they good, be they bad; and it is often ſeen, that Children do partake more of the Conditions of the Nurſe, than the Mother, and therefore care muſt be taken that the Nurſe be good conditioned, good teeth, brown hair, of a healthy generation; that neither ſhe nor her Husband have had the *French Diſeaſe*; that ſhe be not peeviſh nor cholerick, that ſhe have Milk in abundance, and a good fleſhy breaſt, that her breaſt be not over-fleſhy, that ſhe be not over fat; and, above all, that ſhe be not of too amorous a humour, and deſirous to be with her Husband, for that is perfect venom to the milk.

What is to be done in the extream pains of the Child.

IF a Child have extream throws preſently after it be born, you muſt rub it with *Pellitory* and *freſh butter*, or *Spinage*, or elſe with *Hogs-greace*, and apply it upon the *Navel*, having firſt a great care that it be not too hot. Or elſe make a little cake of *Eggs*, and *Oyl of Nuts*, and apply it in the very ſame place; if this avail not, give it a little *Clyſter* of *Milk*, the *yolk* of

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an *Egg*, and a little *ugar*; this eaſeth the pain of the *Inteſtines*.

What is to be done with thoſe Children that are troubled with Flegm.

THere are ſome Children born of ill-conſtitution'd Women, or elſe of Women that have not uſed good nouriſhment in the time of their being with Child, who are very full of flegm, theſe you muſt lay upon one ſide, and ſomtimes upon the other; for if you lay them upon their backs, you may perchance choak them; you muſt be ſure to keep their bellies ſoluble, cauſing them to void that blood kept in the *Entrails* from the time of their being in the *womb*, by giving it a little *Suppoſitory* of *black Sope* well rubbed in *freſh butter*, to take away the *Acrimony* of it; then give it a *ſpoonful* of *Syrup of Violets*, this cauſes the *flegm* to paſs down. It you perceive that the *Infant* hath not much heat, you may mix with it half the quantity of *Oyl of ſweet Almonds*, and half of the *Syrup of Violets*, and continue it, ſtroaking the *ſtomach* and the *belly* of the *Infant* with *freſh butter*, every time that they undreſs him.

That which ought to be done to Children that have their Cods full of wind.

WHen *Infants* have their *Cods* full, ye muſt examine whether it be with wind, or water; if it be with water, by rubbing and chafing the skin with *freſh butter*, the waters will ſweat out; if it be wind, the Children muſt be ſtirred, and ſwung gently, mingling in their drink the decoction of *Aniſeeds*.

How to take away the Canker from the mouths of Infants.

THere have been known certain Children which have ben nouriſhed with cold *milk*, which hath been thick, and in great quantity, which a few days after its birth, hath heated the mouth of the *Infant* in ſuch a faſhion, that it cauſed a white Canker, which preſently poſſeſſed the tongue, palate, the gums, the throat, and all the mouth, whereupon it was taken with a *Fever*, and it could no longer ſuck, all the aſſiſtance that could be was ſtill applied, and when no other Medicine did avail, there was found one, a particular remedy, which was half a handful of *Sage*, a handful of *Chervil* bruiſed a little, and boyled in a ſufficient quantity of water, about a dozen ſeethings, to which you muſt add a ſpoonful of *Vinegar*; when you have ſtrained it, you muſt put to it an ounce of *Honey of Roſes*, then you muſt have a little *hooked ſtick*, with a little piece of *Scarlet* tied at the end, then putting the water in a Sawcer, dip the end of the *ſtick* where the *Scarlet* is tied, and then rub the place affected gently, and you ſhall find the Canker to aſſwage by little and little.

What is to be done to Children whoſe Inteſtines are fallen.

THERE are a great many Infants, whoſe great gut falls; which is a thing very eaſily remedied at the beginning, and therefore you muſt put it up again: Firſt, lay the Child with the Head lowermoſt, then you muſt have a thick Cuſhion, ſoaked in Smiths Water, then you muſt have an emplaiſter made of the Roots of great Comfrey ſcraped, and put upon it as an Ointment; then looking to it every day, taking care that

that it cry but little, and never unbind him, but as he lyes, leſt the Gut tumble down again, and ſo the Cure be delayed; as the Child grows big, the Hole leſſens, and the Inteſtine grows big. This is an experienced way.

To make an Oyntment to ſtrengthen the Thighs and legs of the Child, and make him go.

TAKE Sage, Marjoram, Dwarf-Elder, bruiſe them a good while together, 'till you have beaten out a good deal of Juyce, then put it into a Glaſs Vial, 'till it be full, and ſtop up the Hole with paſte, and round the ſides alſo of the ſaid Paſte; put it then in an Oven, to bake as long as a good big Loaf, then draw it forth, and ſuffer it to cool, then break the Paſte which is round the Vial; break the Bottle, and keep up that which is within, which you ſhall find turned to an Oyntment: And when you would uſe it, you muſt add to it ſome of the Marrow of the Hoof of an Ox, melting it altogether, and when ye have ſo done, you muſt rub the hinder part of the legs, and thighs of the Child. This hath been done to a Child, whom a famous Phyſician, after 3 Years having in hand, gave over, ſaying, that it would never go.

Of the relaxations of the Matrix, and the cauſe.

THere are many cauſes of the relaxation of the *Matrix*, the one proceeding from great *Fluxes*, which fall down upon the ligaments thereof, cauſing them to wax looſe; Others come to this Diſeaſe by ſome falls, others by reaſon of carrying in their *womb* too great Burdens, others by ſtraining themſelves in travail before their time, and becauſe the Orifice of the *Womb* is not open; ſometimes, and very often by reaſon of the *Midwifes*, who putting up their Hands into the

Womb.

Womb, tear down they know not what, which is oftentimes a part of the *Matrix*, to the bottom of which the *Secondines adhere*, drawing down part of the *womb*, which they take to be the *Secondines*; which is oftentimes brought alſo to a worſe condition, when the unskilful Women force her to the Remedies, for bringing down the Secondines; as holding Bay ſalt in her Hand, ſtreining to Vomit, and the like. For remedy whereof, all theſe relaxations of the *Matrix*, are by the ſame Remedies, except thoſe which are occaſion'd by ſtrong *Fluxes*, for in this caſe other Remedies are not ſufficient, being that you are to take away the cauſe of thoſe defluxions, before you can proceed to the Cure of the relaxation. Among the reſt, I will relate one that hath been found very profitable and experienced, which is this aſtringent. Take Gall-nuts, Cypreſs nuts, and Pomgranate Flowers, Roche-Alum, of each two Ounces, Province Roſes four ounces, Knot-graſs a good big handful, the Rind of Caſſia, the Rind of Pomegranates, Scarlet Grains, of each three Ounces, the nature of a Whale one ounce; Mirrh-water, Roſe-water, and Sloe-water, an ounce and a half, thick Wine, and Smiths-water, of each four ounces and a half; then make two little bags of a quarter of a Yard long, cauſing them to boil in the aforeſaid waters, in a new pot, uſing one after another as you have occaſion, letting it lie upon the Bone of the *Pubes*, paſſing in between the *Hips*, chafing her often, and holding her Head and her Reins low, uſing in the Morning ſometimes a little Maſtick in an Egg, or ſometimes Plantain Seed: If the Diſeaſe be not too old, it may be cured by this means; but if it be of a long ſtanding, you muſt make a peſſary half round, and half Oval, of great thick Cork, pierced through in the middle; tye a little Pack-thred to the end, then cover it over with white Wax, that

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it may do no hurt, and to make it more thick, this must be dipped in Oyl of Olives to make it enter, and it must be straight, that it may not easily fall out; and if it be too little, to have another bigger, and when the Woman goes to do her necessary occasions, she must hold it in, lest she should force it out; the Hole is made, that the Vapours of the *womb* may have a vent, and to give way for her purgations to flow, neither must it be taken away 'till after the Purgations are passed, the thickness causes the *Matrix* to mount up as long, as it is very thick, for the *Ligaments* being close do then retire. If they be Women that bear Children, the *Midwife* ought not to suffer them to force themselves, but as Nature constrains her, having her own hand ready after the throw, to put back the *Matrix* with her finger, and when she is brought to bed, lay her low with her head and with her reins, raising her up with pillows put under her *hips*; and for Women that are troubled with this Disease, they ought not to lace themselves over hard, for that thrusts down the *Matrix*, and makes the Woman pouch bellied, and hinders the Infant from being well situated in her Body, causing her to carry the Child all upon her *Hips*, and makes her Belly as deformed as her Waste is handsome.

Of a disease that happens by reason of the fall of the Matrix.

THere is sometimes a relaxation of the Membrane, that covers the *rectum Intestinum*, when the head of the Child, at the begining of the Travel falls downward, and draws it low; oftentimes it comes by reason of Women with Child lacing themselves, which causes such a conflux of wind to these parts, that it seems to the Woman to be the head of the Child, insomuch

that

that ſhe is hardly able to ſtand upright, neither can ſhe go. For remedy hereof, you muſt keep the woman ſoluble, giving her Aniſe, and Coriander ſeeds to diſſipate the winds. You muſt take Sage, Agrimony, Motherworth, Balm, white Wormwood, Margerom, a little Rue and a little Thyme, and Camomile, and having picked all the above written Herbs, you muſt cut them very ſmall, and having well mingled them, put them into a maple platter, and then put hot Cinders upon them, and upon thoſe another handful of Herbs, covering the platter with a cloſe cloth, that the woman may receive the ſmoak; this is a remedy which hath been much approved and experimented.

To remedy the fall of the Fundament in Infants.

TAke of the green ſhrub whereof they make Brooms, and cut it ſmall, and lay it upon the Coals, and ſet the Child over the ſmoak thereof, and it will certainly cure it.

Of the diſeaſes of Women, and firſt of the inflammation of the Breaſt.

THe *Inflammation* of the *Breaſts* is a hard ſwelling together with a beating pain, redneſs, and ſhooting. The chief cauſe of this is the abundance of *blood*, drawn up together in that place, though there be ſometime other cauſes alſo, as the ſuppreſſion of the courſes, the *Hæmorrhoids*, or a blow received upon the Breaſts. The ſigns of it are eaſie to be known, that is to ſay, a certain redneſs and burning heat, oft-times joined with a Fever. For the cure of this, there are four ſorts of remedies; Firſt, the order of diet, which muſt be comforting and moiſtning, as Broth of Pullets, where Endive, Borage, Lettice, and Purſlain may be boyled alſo; ſhe may drink the Juyce of *Pomgranates*, or *Barley water*

water, with *Anniſeeds* boyled in it: the uſe of *Wine*, and all ſorts of *Spices* are very dangerous, and if the Woman go not freely to the ſtool, there is nothing better than a *Lenitive Clyſter*; ſhe may ſleep much, and muſt not diſturb her ſelf with any paſſion. The next way of Remedy is by diverting the humours, which is done by *frictions*, *letting blood* in the *foot*, *ſcarrification of the legs*, or *veſicatories* applied to thoſe places, eſpecially if the *flowers* are ſtopped, or ready to come down; if not, it will be expedient to open a *vein* in the *arm*.

You may alſo prepare the *humour* to void it out of the place affected, by opening either the *middle-vein*, or the *Baſilic*, or the *Vena Saphena*, which may be done two or three times, as occaſion ſerves; after *blood-letting*, *purge*, but let this be done with gentle *Medicines*; ſuch are *Caſſia*, *Manna*, *Tamarind*, *Syrup of Roſes* or *Violets Solutive*, having a little before uſed certain *Syrups* which may aſſwage and temper the *humours*.

Take *ſyrup of Roſes* and *Purſlain*, of each one ounce, *Endive-water* and *Plantain-water*, of each an ounce, give this to the Patient; neither will it be amiſs to give her *Syrup of Succory*, or *Endive*, or ſuch like; for theſe *Syrups* have a cooling and refreſhing faculty, eſpecially being mingled with *Plantain* or *Endive-water*, or ſuch like, or the decoction of the ſaid *Herbs*; now when the humour is thus prepared you may give her ſome gentle *Purges*. As for Example, take of the *pulp of Caſſia*, and *Tamarinds*, of each ſix drams; of this make a little *Bolus* with ſome *Sugar*, and give it to the Patient; or with this *Potion*.

Take of the Leaves of *Italian Orach* three drams, of *Aniſeed* one ſcruple, infuſe theſe into four ounces of the foreſaid waters. Into this being ſtrained, infuſe an

ounce of *Caſſia*, and into the ſtreining of this, diſſolve an ounce of *Solutive Syrup of Roſes*, of this make a *Potion* and give it. The fourth way of cure conſiſts in Topicks, ſuch as may drive back and repreſs the humour, though care muſt be had that they be not overſtrong, leſt you thereby do cool the heart too much, and thereupon drive the humour upon the heart it ſelf. And therefore temperate Medicines are chiefly to be choſen, and ſuch eſpecially as are to digeſt and diſſolve the humour: Wherefore it ſhall not be amiſs to apply a linnen cloth dipt in white ſtrong *vinegar*, and a little cold water, which muſt be applied to the *Breaſts*, and often changed. Or elſe you may dip linnen cloaths alſo in a decoction of *Camomile-flowers*, and *Violet-flowers*, with a ſmall quantity of *Oyl of Roſes*, and a drop of *vinegar* or two; or you may uſe this *Fomentation*. Take of the juyce of *Night-ſhade* and *Oyl of Roſes*, of each an ounce and a half; of the decoction of *Fenugreek*, *Camomile*, and *Line-ſeed*, two ounces, *vinegar* one ounce.

This *Medicine* you may uſe by dipping a ſponge therein, and ſo *waſhing* and *fomenting* the *Breaſt* therewith.

Or you may apply this *Cataplaſm*; take of the leaves of *Night-ſhade*, and *Mellilot*, half a handful of each, let them be boyled and extracted through a courſe cloth, then add to them *Bean-meal* two ounces, *Oxymel*, and *Oyl of ſweet Almonds*, of each one ounce; of this make a *Cataplaſm*, and apply it. If the Diſeaſe be be more prevalent, you muſt uſe more forcible Remedies, and among the reſt this *Fomentation*. Take of the leaves of *Mallows*, *Violets*, *Dill*, of each one handful, *flowers of Camomile* and *Mellilot*, of each a ſmall handful and a half, boyl theſe together, adding to them a little *Wine* and *Oyl of Dill*, or *Muſtard*;

firſt let the *Breaſt* be *fomented* with this, and afterwards with an *Oyntment* compoſed of equal parts of new *butter*, *Oyl of Violets* and *Hens fat.* But if theſe things avail not to diſſipate the humour, you muſt obſerve whether the inflammation tend either to a ſuppuration, or induration. If you find that it tends to a hardneſs, you muſt try all means to hinder it by the way of mollifying *Plaiſters*; among which this is not a little experimented: Take the *Marrow* of a *Calves leg* two ounces, *Sheeps-greaſe* one ounce, *Saffron* four *Scruples*; *Cumin-ſeed* bruiſed, two *Scruples*; mingle all theſe and make a *Plaiſter.* If the inflammation doth not harden, but doth altogether tend to a *ſuppuration*, which may be known by theſe ſigns; that is to ſay, the increaſing of the tumour, the beating and exceſſive heat and pain which rages about thoſe parts ſo vehemently, that they do not admit them to be touched. But now the *ſuppuration* is to be haſtned with hot and moiſt *Medicines*, which have an *Emplaſtick* faculty, for which purpoſe this is much commended: Take the leaves of *Mallows* one handful, roots of *Marſh-mallows* one ounce, boyl theſe together, and when they are maſhed draw them out, and add to them *Bean-meal* and *Fenugreek*, of each one ounce, the whites of two *Eggs*, *Myrrh*, and *Aſſa fætida* of each one dram, *Saffron* one ſcruple, mingle all theſe together, and make a *Cataplaſm* for your uſe; to this you may either add *Capons-greaſe*, *Hogs-greaſe*, or *freſh butter*: If theſe *Remedies* do not ſuddenly bring the inflammation to a *ſuppuration*, you muſt then take of the ſhels of *Snails* bruiſed, and lay them upon the *Cataplaſm* in ſuch a manner, that the *Snail ſhells* may come to touch that part of the *tumour* which is moſt elevated and pointed; whence it appears that the matter will firſt iſſue; if theſe *Remedies* avail not, it will

be neceſſary to open the ſaid Apoſthume with a Lancet, and this muſt be done when you are ſure that the matter is ready to come forth, which may be known by theſe ſigns, when the beating ceaſes, when the *Fever*, the pain, and the Heat of the part do begin to diminiſh, when you perceive the place pointed, and raiſed, and enclining to a blackiſh colour. When the wound is open, you muſt firſt apply to it a digeſtive, compoſed of an ounce of Turpentine, half an ounce of Oyl of Roſes, and the Yolk of an Egg. After this, you muſt cleanſe it with Honey of Roſes, Turpentine and Barly-meal, or with the Oyntment of the Apoſtles, or the Oyntment called Ægyptiacum, then you may put on the top of the place, the Oyntment called Baſilicon, or Paracelſus plaiſter which doth digeſt, cleanſe, carnifie, and cicatrize after a very extraordinary manner. This is furthermore to be obſerved, that an Ulcer in the Breaſt is not eaſily cured, if the Milk be not dryed out of the other Breaſt; and therefore the Milk is to be dryed up by keeping the Child from ſucking, and by putting upon the Breaſts of the Woman, cloaths dipped in cold water, together with Bean, Barly, Vinegar, and ſuch other like remedies.

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CHAP. XXX.

Of Swellings from Milk.

MILK is certainly the occaſion of many tumours of divers kinds; if the ferment of the *Breaſt* be over-active and vigorous, it ſeparates *Milk* with too great Violence, cauſing thereby an over-fermentation of the parts, which uſually occaſions an Inflammation; if the *Serum* be hot or partake much of *blood*, otherwiſe it raiſes a flegmatic Swelling; or if the matter be diſpoſed to coagulation, the Kings-evil; and theſe are the

the moſt frequent ſpecies of Swellings commonly ſuppoſed to ariſe from *milk*. Any of theſe three may degenerate into a *Scirrhus*, and that *Scirrhus* into a *Cancer*. The ſigns are viſible; if the firſt happen, there are all the Symptoms of an Inflammation, namely Heat, Redneſs, Tenſion, pulſation, and the like. If the ſecond, large Diſtenſion with pain, but no heat: If the Kings-evil, then hard Kernels are eaſily felt. Swellings made by the over eagerneſs of the milky Ferment go eaſily off, if no other Symptom attend them; ſucking and drawing the *breaſts* commonly diſcharges the *Milk* as faſt as it can be made, and then all the danger is over. But if the fermentation occaſion any diſorder in the *Blood*, the Patient is more or leſs endangered, according to the quality of the ſwelling produced, namely an inflammation occaſions a *Fever*. Flegmatick ſwellings are apt to grow *Ulcerous*, and ſometimes turn to the *King's Evil*, or a *Scirrhus*, and require a long time for their Cure. Abundance of Milk cauſes inflammations, and apoſtumations, and the like, and therefore the Woman ought to uſe a ſlender diet, and it ought to be of ſuch a quality as may leſs diſpoſe the Humours to ferment. *Panadoes*, Barly grewel, and ſuch like cooling and moiſtening Spoon-meat ought to be uſed; Chicken Broth is the higheſt Dyet whilſt the Humour is fermenting; the Medicines proper to diminiſh the Milk, are Lettice, Purſlain, Endive, Succory, Smallage and the like; the Milk is uſually drawn out of the Breaſts by the Infant's ſucking; but if the Child be ſo weak it cannot ſuck, or not ſufficiently, the Milk muſt be diſcharged by Whelps ſucking, or the Mother may draw her own Breaſts her ſelf by an Inſtrument ſold for that purpoſe. The ſwelling made by the Milk is reſtrained by the application of Night-ſhade, Lettice, Plantain, Vine tops, Bramble-buds, Horſe-tail,

and the like, or Oyl of Roſes, Myrtles with Vinegar and the like. The Tumour may be diſcuſſed by the application of Mints, Cat-mints, Rue; the Seeds of Fenugreek, Cumin, Fennel, and the like; or dry'd up by applying Cloaths dipt in Lime-water, or in a ſolution of *Sacharum Saturni* made in Frogs Spawn-water, during which time fine Towe ſprinkl'd with Ceruſs, may be applied to the Arm-pits. When the Swelling is very painful, a *Cataplaſm* made of the Meals of Barly, Beans and Lentils boiled in *Oxymel*, is proper; at the ſame time Towe dipt in *Oxycrat* may be applied under the Arms: If the Inflammation be gone too far towards Suppuration, it muſt be promoted with *Suppuratives*, and opened by *Inciſion* or *cauſtick*. When the Swelling is hard and not inflamed, apply the following *Cerate*.

Take of the tops of Worm-wood powdered, two drams, of the Seeds of Lentils, Fenugreek, and Fennel, each an ounce; of the juice of Henbane and Hemlock, each three ounces, of ointment of Marſhmallows two ounces, of Ducks and Gooſe greaſe, each one ounce, of Deers Suet two ounces, of liquid Storax half an ounce; with a ſufficient quantity of Wax make a Cerat. Hemlock boil'd in Wine, and beaten up with Hogs lard, reſolves the hardneſs in the Breaſts; but if it be applyed alone, it ſtirs up Heat, and occaſions Ulcers in the skin. Green Mints or Chick-weed are common applications, and of good uſe, either alone, or mixed with other Medicines in all the hard Swellings of the Breaſts occaſioned by Milk. All Plaiſters applyed to the Breaſts, ought to have a hole ſnipt in them for the Nipples, leſt they be fretted by them, eſpecially that the Milk may be drawn forth while the Medicines lye on.

A young Woman after Child-birth was afflicted with a ſwelling in her Breaſts, one was called, that perſwa-

ded

ded her Relations it was a *Cancer*, and treated her accordingly, but her Breaſts growing more painful, and much danger being apprehended from ſuch a Diſeaſe, a Phyſician was adviſed with; but he being wary in giving his judgment in Surgery, where there might happen any diſpute, deſired that a Surgeon might be fetched; upon their view, the Breaſt appeared big, and inflamed; it was apoſtumated, and the matter perfectly digeſted, and the skin thin and ready to break. The Surgeon propoſed the applying of a Pulteſs of white-Bread and Milk, aſſuring them before Morning, they ſhould find a Porringer full of matter diſcharged; they did ſo, and the ſwelling broke, and was cured by the uſe of Baſilicon without any more trouble; and indeed when the matter is well ſuppurated, and a convenient opening made for diſcharge, theſe Tumours generally heal of themſelves, if the Habit of the Body be good; but where it is otherwiſe, or the management ill, the Cure is many times very troubleſome.

A Young Gentlewoman after Child-bed, being indiſpoſed in her Health, her left Breaſt became diſeaſed and ſwell'd, and after ſome days by ill management, growing more painful and ſwelled, one was called in who endeavoured ſuppuration, and after ſome time opened it; but the fluxion increaſed, and other obceſſes were raiſed, and from the ſeveral Apoſtumations, ſinous Ulcers were afterwards made, and ſo the work became difficult; the abſceſs begun deep in the body of the Glands, and thro' length of time, corrupted them, and rendred the ſwelling hard, and the Tents ſtopping in the matter between dreſſings, had occaſioned a large diſcharge: The method of Cure conſiſted in the enlarging of that Orifice, where the matter ſeemed to be detained, and then to proceed with deterſives and the like; a cauſtick was applied to the part round about the Ori-

fice, ſtoping the hole with Lint. by which means in a ſhort time, a clear way was made for the matter, as the Eſchar ſeparated, a Fungus thruſt forth, which was ſprinkled with red *Precipitat*, and the *Eſchar* was dreſſed with Baſilicon, and the other openings with *Diapompholigos*, and the Cerate of Marſh mallows over all: After a more full ſeparation of the *Eſchar*, obſerving the *Fungus* to riſe more large, a *Stupe* was applied, wrung out of a decoction of the tops of Wormwood, Rue, Mint, the Flowers of red Roſes and *Balauſtines* made in Wine and Water, and *Chalcanthum* was applyed upon the *Fungus*, and *pledgets* of the Ointment of Tutty over the Ulcerated parts. The ſecond day after the Dreſſings were took off, and the *Eſchar* was found to be made by the *Catheretick*, which was thruſt off, and it was dreſſed again with the ſame, and the uſe of the *Eſcharoticks* was continued; during theſe applicationss a Plaiſter of Bole was applied over the Breaſt to reſtrain the fluxion, yet notwithſtanding the *fungus* encreaſed, and raiſed the ſwelling between that and the other Orifices, and therefore a large Cauſtick was applied upon the ſwelling, which laid ſome of the Orifices into this, the *Eſchar* was divided, and dreſſed up with lenients, and the *Fungus* was cover'd with *eſcharoticks*, wherever it began to thruſt out, by which it was kept down: But after the ſeparation of this latter *Eſchar*, the *Fingus* appeared great, and the way of extirpating it by *Eſcharoticks* being ſlow, the Surgeon thruſt his Finger under it, and at once broke it, and pulled it out in pieces, and then filled up the place with *Paracelſus's mundificative* upon *Pledgits* ſprinkled with red *Precipitat*, and the foreſaid Plaiſter being applied over the whole Breaſt, it was bound up. The ſecond day after it was opened again, and by this method often repeated, the remainder of the *Fungus*

was

was ſubdued, and a firm baſis raiſed, on which to incarn with an addition of powders of the roots of orris, myrrh, and Sarcacoll to the fore-mentioned Mundificative, and *Agripa*'s Cerate was applied over the breaſt and in a few days it was cicatrized with a ſmooth Cicatrix, the lips falling in by the benefit of Nature, which was aſſiſted the while by *traumatick* decoctions, and the like. When one of the Breaſts has been Cured, it happens often that the other ſwells from the abundance of Milk, and grows hard and apoſtuntats; ſometimes both Breaſts are thus diſeaſed at one time. A Gentlewoman had both her Breaſts ſwelled a long time, and afterwards they apoſtumated by reaſon of the pain; ſeveral abſceſſes were made, and the matter diſcharged by ſuch openings. In proceſs of time the Ulcers became ſinuous, and callous, with hardneſs of the glands; the Cure was begun by Fomentations, and diſcuſſing and reſolving Pulteſſes made of the roots and leaves of Marſh-mallows, henbane, the tops of hemlock, mint, rue, the flowers of elder, the ſeeds of fenugreek, flax, and the like, and with the meal of lentiles, barly, hogs-lard, ducks and gooſe-greaſe, and the like; and dilating the orifices, and cleanſing with paracelſuſes mundificative, red precipitat and allom; while the Surgeon was endeavouring by the methods aboveſaid, new troubles aroſe within, which forced him to lay ſuch places open by cauſtick, as might beſt ſerve for the diſcharge of matter, after ſeparation of the *Eſchar*, he again cleanſed and healed them.

Of windy Tumours in the Breaſts.

THE flatuous Tumour of the Breaſts is cauſed by a thick vapour, which riſes from the menſtrual blood, which is retained, or corrupted in the Matrix.

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The cauſes of which are; firſt, the ſuppreſſion of the flowers; or when the flowers are not diſcharged into their proper place, and in their proper time; as alſo from the corruption of the humours, by which are ingendered divers bad fumes and vapours; for, this being received into the Breaſts, cauſes a diſtention much like a true ſwelling. The ſign by which it is known, is the pain which it brings along with it, which is ſharp and prickling, cauſing a diſtention of the part. The heart is not a little out of order, by reaſon of the windineſſes which lye ſo near it; and commonly the left Breaſt is mow ſwoln, communicating its pain to the arm, ſhoulder, and ribs of the ſame ſide. And the ſigns differ from thoſe of a Cancer; for in this diſtemper the Breaſt is white and ſhining, by reaſon of the diſtention; and if you touch it, it ſounds like a drum. And if you preſs it with your hands, you will find that it is ſwelled in all parts alike, and not in one more than another. This is Cured firſt by a good order of diet, taking little victuals, whereby crudities may be avoided that do afford matter to the obſtructions, and increaſe windineſs: For which cauſe ſhe muſt alſo drink little, and that, water boyled with Cinamon, Aniſeed, and rind of Citrons. The next remedy is by uſing things which are good to provoke the Courſes, (among which uſe this Receit, ſtrain Celandine ſtampt into poſſet-ale, and drink it four days before the new-moon, and four days after.) And it will not be amiſs to let blood three or four times in the year, about the time that the Courſes ought to begin. For by this means you may provoke the flowers, and hinder the increaſe either of a Scirrhus, or of a Cancer; to which purpoſe, baths and frictions are not a little to be uſed. In the next place, you muſt prepare the humours that foment this windi-

neſs

neſs both in the Matrix and in the Veins, and that by Syrups which do expell flegm and melancholly; after which you muſt purge your Patient; for which purpoſe you may uſe this gentle Apozem. Take of the root of Tamarinds, Cypreſs, Bugloſs, of each an ounce and a half; flowers of Borage, Epithymum, Sena, of each half a handful, flowers of Balm one handful, Raiſins one ounce, Prunes in number twelve, boyl them in a ſufficient quantity of water, and then in a pint of the water diſſolve four ounces of the ſyrup of Violets; make of this an Apozem clarified according to Art, and ſweeten it with a ſufficient quantity of Sugar, giving four or five ounces at a time. In the next place, you may uſe Topicks to attenuate and reſolve; to which purpoſe you may bathe or foment the Breaſt with a Sponge dipt in Lye, and then lay upon it a linnen cloth, dipt and moyſtned in Aqua-vitæ, and dryed in the ſhade, or elſe dipt in freſh butter that hath boyled a good while, or in oyl of Lillies, or in oyl both of the root and ſeed of Angelica; or you may foment the Breaſt with this Decoction. Take wheat-bran two handfuls, leaves of Dill and Melilot, of each half a handful; Aniſeed, Fennel, and Cumin-ſeed, of each two drams, Camomile-flowers one handful; boyl all theſe in a ſufficient quantity of water and white-wine, and let them boyl to the conſumption of the third part. In this decoction you may wet a ſponge, and waſh or foment the Breaſt therewith. After you have fomented the part, you may put this Oyntment upon the part affected: Take oyl of Lillies and Elder, of each an ounce and a half, of the beſt Balſom half an ounce, powder of burnt-lead unwaſht, Aniſeed one dram, and as much wax as is ſufficient.

Of the watry Tumour of the Breaſt.

THE watry tumour is ingendered by a thick and watry flegm gathered together in great abundance in the Breaſt and parts adjoyning, and it happens many times that this watry and flegmy ſubſtance is not always gathered to one particular place, but alſo diffuſed through all the parts of the Breaſt, which cauſes a general ſwelling in that part. This ſwelling (that we may define it) is a looſe and ſoft tumour without much pain, yielding to the touch and preſſing of the fingers, ſo that the hole which is made by the preſſing of the fingers remains a pretty while after; yet it ſoon becomes painful, if there be any *Acrimony* joyned with it; or if there be any diſtention by reaſon of the preſs of *Vapours* to that part. This oftentimes happens by reaſon of the ſuppreſſion of the *Courſes*; ſometimes it is occaſioned by reaſon of a clear and watry flegm, which diſcharges it ſelf upon theſe parts. This ſwelling is eaſily diſtinguiſhed from other ſwellings, by reaſon of the looſeneſs and ſoftneſs thereof, and by the pain, which is always leſs than in other ſwellings: and in this kind of tumour the pain aſcends up to the arms and ſhoulders, and the whole Breaſt is altogether ſwoln and raiſed; and this pain comes at certain times, chiefly when the *Flowers* ought to come down, which being once come down, the pain diminiſhes, by reaſon that the Woman is then throughly *Purged*. Yet notwithſtanding, there doth remain ſome certain kind of ſwelling, which happens not in the windy tumours, by reaſon that the purgations of the *Flowers* do totally diſſipate the matter of thoſe ſwellings. Theſe flegmy tumours do eaſily turn into *Cancers*, and are therefore to be diligently looked after.

As

As to the Cure of theſe tumours, there is required firſt an orderly Diet, which muſt be drying, her *Bread* muſt be well baked and leavened, dryed *Raiſins*, parched *Almonds*, *Aſparagus*, *roſted Fleſh*, and *ſmall Birds*. Before meat ſhe may take a little *Honey of Roſes* upon a *wafer cake*. For her drink, let it be the decoction of *Aniſeeds*, *China-roots*, *Saſſafras*, and *Sarſaparil*. If the retention of the *Flowers* be the cauſe of this evil, let her then uſe rather boyled than roſted meats, and then let her boyl them with *Sage*, *Bettony* and *Hyſop*. All meats made of *Milk* are dangerous, as alſo ſleep after dinner, and unleavened bread.

You may in the next place, uſe things to divert the humour, as *Frictions*, and *Baths*. If her *Flowers* are ſuppreſſed, let a vein be opened in the *Feet*. Next after you have prepared the humour by the uſe of Syrups, as thoſe of *Mint*, *Wermwood*, *Hyſop*, *Liquoriſh*, *Maidenhair*, *Hony of Roſes*, with *Fennel-water*, water of *Hyſop*, *Marjoram*, *Roſemary*, *Betony*, *Mint*, then may you uſe ſome Purges with thoſe Pills, call'd *Sine quibus*, *Agarick Pills*, and *Cochy Pills*. If the Patient be ſtrong, and not to be worked upon by weak Phyſick, you may then add two or three grains of *Diagridium* or of *Troches of Alhandal*; theſe Pills are to be uſed for eight days, half a dram at a time. Another way may be by *Topicks*, to attenuate and reſolve; for which purpoſe the *Fomentations* ſpecified in the foregoing Chapters, may be very fitly uſed, being prepared with *Vine-aſhes*, or *Figtree-aſhes*, whereto a little *Vinegar* may be put; though the uſe of things that drive back the humour are not here to be uſed; you may alſo rub and chafe the Breaſt with this *Oyntment*. Take of *Oyl* of *ſweet-almonds*, *Oyl* of *Line-ſeed*, of each one ounce, *Ganders-greaſe* of each half an ounce, a little *Diachylon* inſtead of *Wax*; a plaiſter of

great

great *Diachylon* would not be amiſs in this Diſeaſe; if the Woman feel any pain, or heat in her Breaſts, let her anoint them with *Oyl* of *Roſes*, a little *burnt-lead*, and a little *white wax*, or with a little *Oleum Omphacinum*, and *Oyl* of *ſweet almonds* tempered together in a Mortar. In the diſperſing and reſolving of the humour, you may uſe baths of *Alum* and *Sulphur* prepared with the decoction of *Hyſop*, *Mint*, and *Sage*, and after that ſuch *Oyntments* as are moſt approved for the ſame purpoſe, always taking heed of too boyſterous Remedies. If you would ſuppurate, or mature the ſwelling, you muſt uſe ſuch Remedies as we have deſcribed in the following and foregoing Chapters; the ſtrongeſt of which you may here apply, becauſe the matter is more obſtinate and tenacious, mingling with them, for that purpoſe, other more effective Remedies, as are the roots of *Mallows*, *Marſh-mallows*, *Lillies*, *Figs*, *gooſe-greaſe*, and the like; when the ſore is opened, you muſt tend it after the ſame manner, as is before rehearſed. There are other Remedies, either to be taken inwardly, or to be outwardly applied, which ſerve to fortifie and comfort the Stomach, as to take every morning a ſpoonful of *Conſerve of Roſemary*, preſerved *Orange*, or *Trochiſques* of *Aromaticum Roſatum*, *Diagalanga*, or *Diacuminum*.

Of the Kernels in the Breaſts.

THE Kernels of the Breaſt are little round Bodies ſoft and thin like a ſponge, which ſometimes grow hard by reaſon of the phlegmy humour which is ſometimes purely ſo, and ſometimes is mingled with other ſharp and acrimonious humours: But ſometimes it comes to paſs, that not only the kernels of the Breaſt are ſwollen, but alſo that there do grow others which ought not to be there, which may not unfitly be termed

med a kind of Kings-evil, being a ſwelling which proceeds of thick flegm, or elſe of a thick mattry blood hardned under the skin; they are cauſed many times by the detention of the flowers, the blood oftentimes mounting up into the Breaſt.

TheCure of theſe is undertaken two ways; by ſoftning the hard tumour, and preventing the Cancer;and then alſo a ſtrict diet is to be obſerved, which muſt be moderately attenuating, and by keeping themſelves warm, which is perform'd by moderate exerciſe before meals, as alſo by uſing ſulphury baths; but full diet, eaſe idleneſs, and meats of hard digeſtion are very dangerous; and indeed in all reſpects beſides, the cure is the ſame as is ſet down in the foregoing Chapter. but if the kernel be ſwelled up with a ſharp tumour, thoſe topicks are to be uſed that are preſcribed alſo in the foregoing Chapter, only in caſe the fluxion remain any time, you may mingle thoſe things which do a little more refreſh; ſuch are oil of Roſes, and oil of Violets; when the flux of humours ceaſes, you may then add oyl of Camomile, and Lillies, and other ſuch like things, to diſſolve and diſſipate the humour. If you find that this kernel is become a kind of Kings-evil, you muſt then uſe ſtronger Medicines; adding to the forementioned purgation, a dram and a half of the root of Mechoacan, or three drams of Diaturbith. For topicks you may uſe ſuch as do ſoften and diſpel, but ſuch as are ſtronger than theſe, we have expreſſed in the former Chapter. You muſt at length, when all other ways do fail, uſe the operation of the hand to take away the root of the diſeaſe; but this is not to be done, 'till you have uſed all other means to ſoften and diſpell the humour, which may perhaps be done by the uſe of Diachylon, or by a plaiſter of *melilot*, to

which

which you may add half an ounce of *Ammoniach*, an ounce of Oly of Lillies, and an ounce and an half of the root of Flower-deluce of *Florence*. Neither may this following Plaiſter be amiſs: Take of the roots of Marſh-mallows two ounces, boil them and ſtrain them, and add to that Oyl of Lillies, Ganders-greaſe, of each an ounce, burnt Lead, and roots of Orrice, of each an ounce and an half; mingle all theſe together, and make of them an Emplaiſter: If this avail not, the operation of the Hand muſt be uſed, in which the skill of the Surgeon muſt be very able, and ready.

Of the Scirrhus of the Breaſts.

THE *Scirrhus* of the Breaſts is a hard ſwelling without pain: Of this there are two kinds, the one ingendred of a Melancholy, and produced by a feculent and groſs blood, or elſe from a thick Flegm; now this exquiſite *Scirrhus* is without pain, in which it differs from the other: The other is not ſo exquiſite an hardneſs, perhaps becauſe it is not yet come to its full maturity, or elſe becauſe it hath certain other humours mixt with it. This exquiſite kind of *Scirrhus* is ingendred, either becauſe the *Spleen* is obſtructed, and cannot purge away the melancholy Blood, which for that reaſon abounding in the Body, diſcharges and empties it ſelf upon the Breaſts; or by reaſon of the ſupreſſion of the Courſes, which cauſes the feculent and groſs humour to diſgorge it ſelf upon the Breaſt, gathering together in the Veins and Fleſh of the ſame. Many times the ignorance of the Surgeon is the cauſe of it, when they apply an unreaſonable company of refrigerating Medicines to the inflammations of the Breaſt, or too many reſolving and heating Medicines to it, in caſe the Breaſts be over-hard. This *Scirrhus* is known by its hardneſs without pain, from the unevenneſs of the

the Body, and the colour of the part either inclining to black or brown. Now though the cure of theſe hardneſſes be ſomething difficult, yet is there great hopes that they may be overcome; which is to be done two ways, by mollifying diligently that which is hard, and by taking that away which remains hard and knotty in the Breaſt. And firſt of all, care is to be had to keep good order of diet; to which purpoſe ſhe muſt uſe Wheaten bread, rear Eggs, Pullets Capons, Partridge, Veal and Mutton, which muſt be boiled with Spinage, Bugloſs and Borage; ſhe muſt abſtain from Beef, Veniſon, Hares fleſh and Brawn, from Peaſe and Beans, and unlevened Bread, from all Salt and Smoaked Meats; as alſo from all things that have a ſharp biting quality; alſo ſhe muſt abſtain from all care and ſadneſs, immoderate exerciſe and going in the Winds. If the monthly Courſes be ſtopt, you muſt ſeek to provoke them gently, which may be done by letting Blood in the Foot, or to let blood with Horſe-leeches: In the next place, it will not be amiſs to purge well with Sena, and Rheubarb, to which you may add Catholicon, or *Triphera Perſica*, if you find that the Diſeaſe needs a more ſtrong purgation. Between every purge it will not be amiſs to take good Cordial and Comfortable things, as Confection of Alkermes, Triaſantalon, *Electuarium de gemmis*, conſerve of the Roots of Borage, Conſerve of Orange-flowers. You may after all this uſe Topicks, that is to ſay, ſuch Medicines as heat and dry moderately, being hot in the ſecond degree, and dry in the firſt; ſuch are Sheeps greaſe, eſpecially that greaſie ſubſtance that grows upon the flank of a Sheep; Wax, Oyl of ſweet Almonds, Oyl of Camomile, Oyl of Dill, Capons-greaſe, Gooſe-greaſe, Hogs-greaſe, Bears greaſe, *&c.* Veal-marrow, Deers-marrow, Emulſions of Mallows, Lillies, and other things of more

force : As liquid-pitch. Liquid Storax, Galbanum, Cummin-ſeed, Rue-ſeed, Broom-flowers, and Dill-ſeed. If this ſwelling come of a hard Flegm, which is known becauſe it yields not ſo much to the touch as the other; you muſt uſe the ſame Topicks to this, as to the watry tumour before rehearſed. If melancholy be the cauſe of it, you may uſe a Fomentation of the leaves of Mallows, and Marſh-mallows, of each a handful and a half, of Fenugreek and Lineſeed of each two drams, Cucumbers, Bears-foot, of each two ounces; boil them in as much water as is ſufficient, and Foment the breaſt with this twice or thrice a day after that, take this Oyntment: Take of the root of Mallows one ounce, when it is boiled and bruiſed, take it out and add to it Sheeps greaſe, and Capons greaſe of each two ounces, and with a little Wax make an Ointment; This you may uſe for ſome few days, after which you may, if need require, uſe this Ointment: Take Hyſop-leaves, Dill-leaves, and Thyme-leaves, of each half a handful; roots of Mallows, and Fenugreek-ſeed, of each half an ounce, boil them in as much Wine and Vinegar as is ſufficient, 'till half be boiled away; then take of the aforeſaid Vinegar, Gooſe-greaſe, Ducks-greaſe, and the marrow of the leg of a Hart, of each two ounces, boil it to the Conſumption of half the Vinegar: You may add to this two drams of Diachylon, and make it into the form of a Plaiſter: You may alſo uſe for this purpoſe plaiſters of Melilot. or *Oxycroceum*. At length, if all remedies fail, the operation of the hand muſt be the laſt ſuccour, which we leave to the Surgeon.

In the Cure of a *Scirrhus* three intentions are required, the firſt is the regulation of Diet, and manner of living; the ſecond is the preparing and evacuating the antecedent or peccant Humour, the third is the application of external Medicines; in order to the firſt, the Air

ought

ought to be clear and temperately hot and moiſt, their Food ſuch as may breed good blood, as new laid Eggs, Chicken Pullets, Mutton, Veal, Lamb, Kid, and theſe boyled with Spinage, Borrage, Endive Succory, Lettice, Sorrel, and the like, their Bread ought to be of good Wheat, and well baked, their Drink a well boiled ſmall Ale, or ſmall white Wine, Rheniſh or the like, their exerciſe and ſleep muſt be moderate, their minds muſt be chearful, and their bodies ſoluble by Gliſters, or otherwiſe. The ſecond intention is the evacuation of the Humour, which abounds in the Body, whether flegm, or Melancholy be the cauſe of the *Scirrhus*, or whether it proceeds from obſtructions of the Courſes, or a ſuppreſſion of the *Hemorrhoids*; if from any of theſe cauſes blood abounds, and be feculent, bleeding is allowed, but if Bloud do not abound, forbear bleeding, and proceed in preparing and evacuating the humours; the Antients uſed for preparatives the Syrrups of the juice of Borrage, Bugloſs, of Hops, of Apples, and the *Bizantine* Syrup, and the like, and alſo the deſtill'd waters of the ſame Plants or Whey The following are alſo uſed, *Gerion*'s decoction of Senna, the decoction of Dodder of Time, alſo the decoctions of Caſſia, Tamarinds and the like, with the purging Syrup of Apples. Theſe Humours being tough, require frequent purging, but the Purges muſt not be ſtrong. After evacuations, you muſt endeavour revulſion to contrary parts by Frictions, Cupping, Iſſues, and the like; for obſtructions of the *Hemorrhoids*, Leeches may be applyed; and in a ſuppreſſion of the Courſes, a Vein may be opened in the Leg or Arm. The third intention is performed in treating the Humour it ſelf, in doing which, theſe directions are to be followed: Firſt, you muſt not uſe repellents; for cold and tough Humours, whereof theſe Swellings conſiſt, cannot re-

turn back as hot humours, but do increaſe thereby. In the next place you ought to be cautious in the uſe of Emollients alone; for thereby they are frequently exaſperated, and end in Cancers. You ought alſo to forbear the uſe of ſtrong Diſcutients, leſt thereby you reſolve the ſerous thin humours, and convert the thicker part into a more ſolid ſubſtance; therefore you are to conſider well the habit of the body, and whether the Scirrhus be old or new. As to the habit of the Body, young People, and ſuch as live effeminately muſt be treated with milder reſolvents than thoſe who live a laborious life. So alſo a new Scirrhus, whilſt it is increaſing, requires milder applications than the confirmed and inveterate one; the milder reſolvents are freſh Butter, Hens-greaſe, oyl of ſweet Almonds and Lillies, Ducks and Gooſe-greaſe, the Suet of a Calf, a Goat, Cow, old Lard, the roots of Marſh-mallows, Lillies, and the like; the ſtronger are the roots of wild Cucumber, Briony, Solamons ſeal, Orris, Ship-pitch, Liquid-pitch, Turpentine, Galbanum, Ammoniacum, Bdellium, Opoponax, and the like. Vinegar, by reaſon of its penetrative quality, is properly mixed with other Medicines to diſſolve thick humours. For Fomentations uſe the following.

Take of the roots of Marſh-mallows and Lillies, each four ounces, of the roots of wild Cucumber two ounces, of the tops of Hemlock two handfuls, of the tops of Marjoram one handful, of the flowers of Melilot and Elder, each one Pugil, of the ſeeds of Flax, Fenugreek and Marſh-mallows each one ounce, boyl them in a ſufficient quantity of Fountain-water, to the ſtrained liquor add a little Vinegar.

In ſoft Bodies when the Scirrhous is new.

Take of the roots of Marſh-mallows half a pound, of the roots of Lillies three ounces, of the ſeeds of Flax

and

and Fenugreek each one ounce, boyl them in Broth made of the feet and head of a Sheep, then beat them and pulp them thro' a Sive, and add to them of the oyl of Camomile and Lillies each two ounces, of Oeſypus one ounce and an half, of ſimple Diachylon Plaiſter diſſolved in oyl of Lillies three ounces, with a ſufficient quantity of white wax make a Cerate.

In dry bodies, where the Scirrhous is more confirmed, a fume of Vinegar, or of Spirit of Wine ſprinkled upon a hot ſtone, are of excellent uſe for reſolving theſe tumours; afterwards you muſt chafe the part, and apply the following.

Take of Galbanum, Ammoniacum, and Bdellium diſſolved in Vinegar, and of liquid Storax, each one ounce, of great Diachylon two ounces, of oyl of Lillies, and Gooſe greaſe, each one ounce; of the cerate of Oeſypus two ounces, melt them all together, and with white wax make a ſoft Cerate.

If by the uſe of theſe Medicines, the Scirrhus tend to ſuppuration, it muſt be treated accordingly; but be careful you be not deceived, and the ſuppuration prove falſe, and end in a Cancer.

A Gentlewoman of a full body having been long diſeaſed by an immoderate flux of the Courſes, and ſubject to a Cough, and ſhortneſs of breath, and the like, at length recovered her Health by the preſcriptions of her Phyſician, and enjoyed it the ſpace of a year, but was afterwards ſeiz'd with a ſtraitneſs and pain in her right Breaſt, which encreaſed much with inflamation. At firſt ſight it ſeemed to be a confirmed Cancer fixed to the ribs, but upon more mature deliberation, and handling of it, the Surgeon found the Diſeaſe was in the skin, and that the Glands and Muſculous fleſh underneath were not hard, or otherwiſe affected, than as they were bound in by the intenſe

hardneſs of the skin, which kept them immoveable; from that uneaſineſs an Eriſypelas was raiſed which overſpread the skin of the Breaſt, and parts about with great heat. The Surgeon ſuppoſed the hardneſs proceeded from a concretion of the nutritious juices, he applied over the parts affected *Galen*'s Cerate, to repreſs the heat, and ſupplied her with Medicines to dreſs her ſelf, that ſhe might according to her deſire, return to her houſe in the Country, where ſhe was let blood, and purged with Manna, and Cream of Tartar, diſſolved in Whey; and ſhe was afterwards purged with *Epſom* waters. But after all, growing more indiſpoſed, ſhe returned to *London*, at which time her Breaſt was inflamed, and excoriated and ſeveral hard Tubercles were upon the skin, that gleeted much; the Scirrhus was alſo ſpread up that ſide of the neck by the Maſtoide Muſcle, to the bone of the ſhoulder, and Scapula, and ſo under that arm pit, and down that ſide; ſome of the excoriations were dreſſed with *Vigo*'s Oyntment of Tutty, and others with Pledgets dipt in this following Lotion.

Take of Frog ſpawn-water one pint, of the ſeeds of Quinces two drams, of the ſeeds of Plantain one dram, infuſe them hot twenty four hours; to the ſtrained liquor add of the white Troches of Rhaſis powdered one dram, of Sugar of *Saturn* half a Scruple.

Over all was applied ſome of the following Cerate.

Take of the Muſcilage of the ſeeds of Quinces, and Fleabane extracted in Night-ſhade-water, each four ounces, Unguentum-nutritum three ounces, Populeon-Oyntment ſix ounces, with a ſufficient quantity of white wax make a Cerate.

Thus the Inflamation remitted, and the Excoriations were heal'd in ſome places, and checkt in others.

Many

Many inward Remedies were alſo preſcribed, *viz.* Emulſions, Cordials, and the like, according to the accidents which hapened; but the Scirrhus ſtill ſpreading, over-ran the other Breaſt, and ſide of the neck, and in a few weeks made her neck ſtiff and immoveable, and by reaſon of the compreſſion which was made in the arm-pit, and about the ſhoulder, there was a ſtagnation of the humours, and the arm ſwell'd to the fingers ends. The arm was fomented with a decoction of the leaves and roots of Marſh mallows, of the leaves of Violets, Plantain, Night ſhade, Willow, Ducks-meat, of the flowers of Camomile and Melilot, of the ſeeds of Flax and Fenugreek, and Embrocations, Cerates, Emollients and Reſolvents were uſed to ſuccour the parts; but all this while ſhe was afflicted, either with the Collick, a Looſeneſs or Vomiting, *Mercurius dulcis* was alſo u ed inwardly to carry off the matter, and Mercurial Oyntments outwardly, and the Surgeon would have alivated her, if ſhe would have permitted. The Scirrhus ſeized on both ſides of her neck, her ſhoulders, arms, breaſts, and ſides, and began to invade the skin of her loins and hips, yet ſhe was not ſick or pained, but eat her dinner well; ſhe at length grew weary of Medicine, and with patience endured the remaining accidents of her diſeaſe, 'till it kill d her. She was ſeiz'd with this Scirrhus in *May*, and died the *Auguſt* following.

Of the Cancer in the Breaſt.

THE Cancer is a venomous tumour, hard, and very much ſwelled, hot, and durable, more exaſperated oftentimes by remedies than aſſwaged. The Cancer proceeds from a feculent and groſs humour, which being gathered together in the ſpleen, is chaſed away from thence after it grows too hot; which when

Nature cannot void, it moſt commonly in Women empties it ſelf upon the Breaſts, by reaſon of their cavernous and ſpongy nature: the matter of it is a hot melancholy blood, and it is known by the crooked windings, and retored veins that are about it, ſtretching out long roots a good way from it being ſometimes blackiſh, and ſometimes inclined to black and blue. It is ſoft to ſee to, but it is very hard to the touch, extending the pain as far as the ſhoulders. It will ſometimes remain for two years together, no bigger than a Bean; afterwards it grows to be as big as a Nut. then to the bigneſs of an Egg; and after that increaſing to a larger ſize. When the skin breaks, there iſſues out a great deal of peſtilent matter, thin, and blackiſh, and having a very bad ſmell. The Ulcer it it ſelf is very unequal, the lips and orifice thereof being ſwell'd with hardneſs, and inverted; a light Fever poſſeſſeth the body, and often ſwoonings. And many times the peſtilency of the humour having corroded a Vein, there iſſues out a great deal of blood. If the Cancer be ulcerated, or in any inward part of the body, no Medicine can prevail; for remedies do more exaſperate than help it. To burn it with Iron is peſtilent, and if it be cut with a Pen-knife, it returns again as ſoon as it is but skin'd over. But if it be an exulcerated Cancer (which is eaſily known) and ariſes from a more ſharp matter, for then the fleſh is corrupted, ſending forth a very noyſom matter, being very irkſom to the ſight, and accompanied with a gentle Fever, and ſwooning, and iſſuing out of blood;) The cure of this is to be done by drying and refrigerating Medicines, or by inciſion to the quick, and expreſſion of the corrupted blood afterwards; after which the wound muſt be well cleanſed; For which purpoſe the powder which is called *Hartman's bleſſed Powder,*

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is very prevalent The diet muſt be of meats that moiſten and refrigerate: blood letting alſo is profitable, as alſo preparation of the Humour, with the juyce of ſweet ſmelling Apples, and extract of *Ellebore*, and often purgation with *Lapis Lazuli* pills; and particularly if the *Cancer* be not ulcerated, you may apply this Ointment Take *Litharge* one ounce, beat it in a marble Mortar with a leaden Peſtle incorporating into it two ounces of *Roſe water* and *Oil* of *Roſes*. In caſe the pain be great, uſe this remedy, Take white *Poppy-ſeed* one ounce, *Oil* of *Roſes* four ounces, *Henbane-ſeed* and *Opium*, of each a dram and a half; *Gumme Arabick* half an ounce, a little Wax, of which you may make an ointment. If the *Cancer* be already ulcerated, take this water: Take of the juyces of *Night ſhade*, *Houſleek*, *Sorrel*, *Scabious*, *Honey ſucles*, *Mullein*, *Figwort*, *Dropwort* *Plantain*, *Toads flax*, *Agrimony*, of each half a pound, juice of *green Olives* one pint, the Fleſh of *Frogs*, and *River Crabs*, of each a pound and a half, the *whites* of ſix *Eggs*, *Alum* three ounces; *Camphire* one dram; let all theſe be diſtilled in a leaden *Limbeck*, and with the diſtilled water foment the part affected. Take alſo *Allum* as much as a Nut, *Honey* two penniworth, *red Wine* a pint, ſeeth them together 'till the fifth part be ſpent, ſtrein it through a cloth, and waſh the *Cancer* therewith.

A Woman having a pain in her Breaſt, adviſedwith a Surgeon, who felt one of the *Glands* ſwell'd; he adviſed her to forbear handling it, and to forbear lacing her ſelf too ſtrait. It lay ſome Years quiet; but then the death of her Husband happening, and one affliction following another, and the *Courſes* ſtopping, the humours fomented in this *Gland*, and afterwards the breaſt ſwell'd, and ſeem d to apoſtumate. Some aſſured her, it was a ſimple apoſthumation, and requir'd digeſtives,

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and ſhe was perſwaded to follow their advice, 'till ſhe became extreamly pained. It was without inflammation, but ſwell'd very big, and ſeem'd to be full of matter; it was not without hard *tubercles*, and other ſymptoms to ſhew it would end in a *Cancer*, whenſoever it ſhould break; therefore a skilful Surgeon refuſed to open it, but adviſed the beſt he could to give her eaſe, and promiſed to come to her, if after it brake ſhe would ſend for him. Some Months after ſhe ſent for him, and ſhew'd him a great quantity of curdled matter newly burſt forth; the Breaſt was lank, but very hard *Glands* lay within, and in the circumference of the *tumour*, there were ſome *tubercles* that required to be eradicated; to which purpoſe, he deſign'd to have ſli topen the *abſceſs*, and to have pull'd away the Cancerated *Glands*, but ſhe would not permit him ſo much as to enlarge the orifice; upon which conſideration he left her, and ſhe died within half a year after.

Of the greatneſs of the Breaſts.

THE greatneſs of the Breaſts is very unſightly, the cauſe of their greatneſs is often handling of them, ſtore of windy *Vapours*, and retention of the monthly *Courſes*; The cure of them is not to be neglected, becauſe the leſſer the Breaſts be, the leſs ſubject they are to be cancered; they are cured by diet firſt, wherein the uſe of aſtringent meats is to be recommended, ſo that they be not windy by repercuſſion of the *humours* and blood which flow to that part, ſuch are the juyce of Hemlock, and the anointing of the place with Partridge Eggs: Or you may uſe this following *Cataplaſm*; Take of the juyce of Hemlock, three ounces, of white lead, *Acacia*, and Frankincenſe, of each three drams, of Vinegar one ounce, mingle all theſe together, to which you may add powder of Spunge, burnt Alum, burnt Lead,

Lead, bole Armoniack, and of theſe with a ſufficient quantity of Wax and oyl of Myrtle make a very profitable Ointment. Thirdly, by the diſcuſſion of that which is gathered together in that part; for which purpoſe you may make an Ointment in this manner; take of the mud or lome found in *molis Tonſorum*, two ounces; Oil of Myrtle one ounce, Vinegar half an ounce; or thus, take of the ſame lome and *Bole Armoniack*, of each an ounce, white Lead two drams, Oil of Maſtick two ounces and a half, of the Emulſion of Henbane-ſeed one dram and a half, anoint the Breaſt with this, and then upon that put a linnen cloath dipt in the decoction of Oke apples. Fourthly, by compreſſion of the part, which is done by uſing a kind of plate of Lead upon the Breaſt anointed within ſide with Oil of Henbane-ſeed.

Of the defect, abundance, and coagulation of the Milk.

THE defect of Milk ariſes from a double cauſe; for either it is a defect in the blood, which is dried up by reaſon of ſome hot maladies of the body, either through intemperancy of the Liver through faſting, or too much evacuation. If the deficiency of milk come from theſe cauſes it may be increaſed again, either by prepared Cryſtal; The leaves alſo, root and ſeed of Fennel do avail much in this particular, and the powder of Earth-Worms prepared and drunk in Wine, as alſo the Electuary called *Electuarium Zacuthi*. There is another cauſe which proceeds from the Lactifying quality, which is many times ſo weak, that it can neither attract nor concoct the Blood, by reaſon of ſome outward refrigerating and aſtringent qualities, or by reaſon of ſome other Diſeaſes. The Cure of which being looked after in their reſpective places, much conduceth to the reſtoring of that defect. The redundance

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of milk proceeds from too great a plenty of blood, and a ſtrong lactifying quality In the cure of which the increaſe of blood is to be impeded, which is done by drying up that humour, and diverſion; to which blood-letting conduceth much: Medicines alſo that drive it back are to be put upon the Breaſts towards the Arms; to which purpoſe Hemlock boiled in Chervil-water and Vinegar avails.

Curdling of the milk is when the thinner part of the milk exhales, and the more groſs and heavy part ſtays behind, which many times is the cauſe of tumours, kernels, and Apoſthumes. In this caſe the Infant is not to ſuck the part affected; though that Breaſt is alſo to be ſuckt for fear, leſt the milk which is newly generated, ſhould be curdled and knotted by that which is there already; and ſo that part of the coagulated milk may be hindred from putrifying. To the diſſolving of the Milk it much conduceth to waſh the Breaſt with Water, Wine, and Vinegar mixt together; as alſo a Fomentation made of the decoction of *Marſh-mallows*, *Fenugreek*, and *Melilote*, and then anointing them with a liniment of *Oil of Roſes*, *Oil of ſweet Almonds*, juice of *Parſley* and *Vinegar*, wherein let the *Gall* of a *Hare* be firſt diſſolved. *Hemlock water* in this caſe alſo is not a little commended.

Of the Diſeaſes of the neck of the Womb, and firſt of the Diſeaſe called Tentigo.

TENTIGO is a Diſeaſe in Women, when the *Clitoris* increaſes to an over-great meaſure; the ſubject of this Diſeaſe is the *Clytoris*, or nervous piece of fleſh, which the lips or wings of the privities do embrace, and which ſuffers erection in the act of *Venery*: The ſigns of it are evident, for it hangs below the oriſice of the *Privities* as big as the neck of a Gooſe:

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The cauſes hereof are a great concourſe of Humours, or nutriment, by reaſon of the laxity of it, which happens by often handling The Cure is performed by the diminution of the blood, and drawing out of the other humours. A ſlender and refrigerating diet is alſo neceſſary, and ſuch things as have a diſcuſſive faculty, as the leaves of *Maſtick-tree*, and the leaves of *Olive-tree*. In the next place, by taking away the *excreſcence*, to which purpoſe gentle *Cauſticks* may be firſt applied, as *Allum*, and the *Ægyptiack Ointment*, and that *Lie* whereof *Sope* is made, being boiled with *Roman Vitriol*, to which at laſt you may add ſome *Opium*, and form the compoſition into *Trochiſques*, which being afterwards made into a powder, is to be ſprinkled upon the fleſhy *excreſcence*: At length the fleſh is to be cut away, either by binding hard, or by ſection; care being taken that you avoid an inflammation.

There is another Diſeaſe, which is called *Cauda*, which is a carnous ſubſtance proceeding from the mouth of the *Womb*, which ſometimes fills up the privy parts, and ſometimes thruſts it ſelf outwards like a tail. The Cure of this is the ſame with the former; only if it come to Section, it may be done either with a Horſe-hair, or a ſilken thread wound about it, being firſt dipt in Sublimat water; or elſe with a Knife.

Of the narrowneſs of the neck of the Womb.

THIS narrowneſs is either of the *Womb* it ſelf, or of the *Orifice* of the *Womb*; the ſigns are the ſtoppage of the *Courſes*, followed with a depreſſing and weighty pain. The cauſe is partly natural from the Nativity, and partly varies according to the differences of the Diſeaſe: The difference is in this, it happning ſometimes that this ſtreightneſs conſiſts in the exterior *orifice*, whereby neither the *Flowers* have free

paſſage,

paſſage, neither can ſhe enjoy coition, or conceive with Child, becauſe ſhe cannot receive either the Man or the *Seed.* Sometimes the narrowneſs is in the interior orifice of the *Womb*, into which the flowing retires back again, to the abſolute hindrance of Conception; ſometimes it is occaſioned by way of compreſſion, when the *Caul* being fatter than ordinary, lies upon the neck of the *Womb.* Sometimes the ſplaying of the thighs, ſtone in the Bladder, or ſome *tumour* in the ſtraight gut. Sometimes it happens by the clinging of other parts together, which happens either from the *Birth*, and then either the Fleſh which appears red, and is ſoft to the touch, intercepts the paſſage; or elſe the *Membrane* which ſeems, white feels hard being touched. In the Cure of this, the uſe of moiſt *Fomentations* is very prevalent, and an inſection is to be made perpendicularly; great care being taken for fear of hurting the neck of the Bladder. The Humour is next to be provoked forth, and a Tent dipt in ſome *ſuppurating* Plaiſter is to be put up; the next day it is to be waſhed with water and *Honey*, and cicatrizing laiſters to be applied; if it come after the *Birth*, it is either occaſion'd by an *Ulcer*, and then either the ſides of the neck cling together, in which caſe either inciſion, or cauterization is to be uſed; or elſe there is a brawny ſubſtance which is to be cut away with a Penknife; or elſe ſome ſpongy and luxuriant fleſh, in which caſe drying and diſcuſſing Medicines are to be uſed, as *Birthwort*, *Frankincenſe*, *Myrrh*, and *Maſtick*; afterwards you may apply things to eat it away; and laſt of all to cut it away by inciſion.

Of Wheals, Condyloma's of the Womb, and of the Hemorrhoids.

THE Wheals of the Womb are certain risings in the neck of the womb which by their acrimony excite both pain and itching. The signs of them are an itching pain, and full of scurf from that part, for the better searching of which, the Instrument called *speculum Maricis* is to be used. The Causes of this are, certain cholerick, sharp, and adust humours, and thick. Among the preparing Medicines, Syrup of Fumitory is much commended, and Chichory with a decoction of Lupines. Topicks also are useful that discuss and mitigate the humour, as Baths, and insessions, and the washing of the place with Wine and Nitre, which is often to be used. These Wheals are divided into gentle, and venemous, which are said to be contagious; they are to be washed in a water thus made. Take of Aloes the quantity of a Pea; of the flower of brass the quantity of half a Pea, powder these, and mingle them in an ounce of white-wine, Plantain-water, and Rose-water, of each an ounce, which is to be kept in a glass vessel.

Condyloma s are certain swelling wrinckles in the neck of the Womb, with pain and heat. There is no need to tell the signs of these, for they are apparent to the eye; the wrinkles are like those which appear in the hand when you close the fist; but are much bigger when the courses flow: they are caused by adust and thick humours; some of these are with an inflamation, which have more pain and heat, and the swelling is hard: In the cure of which, you must use insessions, and fomentations that ease pain; sometimes they come

without

without any inflammation, which if they be new come are to be dried up; if they be old, they are firſt to be ſoftned afterwards to be digeſted and dried up; for which purpoſe you may uſe powder of Egg-ſhels burnt, or this Oyntment: Take of the Trochiſques of Steel one dram powdered, mixt with a little Oyl of Roſes and Wax, with half an ounce of the juyce of Mullein; if this profit not, the Warts are to be ſhaved away with a knife, and an aſtringent powder laid upon them.

Hemorrhoids of the Womb are little protuberancies like thoſe of the Fundament, produced in the neck of the Womb, through the abundance of feculent blood; the ſubject is the neck of the Womb, for where the Veins end, there do grow theſe extuberancies, juſt as in the *Hemorrhoids.*

The ſigns are evident, and eaſily ſeen by the help of the *Speculum Matricis:* The women who are thus affected look pale, and are troubled with a wearineſs.

The cauſe is a feculent blood, which flowing to theſe Veins before its ſeaſon, and ſetling there, grows thicker, ſo that it cannot pierce the orifice of the Veins. They are cured by a revulſion of the humour; Firſt, by letting blood in the Arm. Secondly, by drawing it to another part, as by letting blood in the heel. Sometimes theſe *Hemorrhoids* are very painful, and are diſtinguiſhed from that menſtruous effluxion, by the pain which they bring: they are cured by mittigating and aſſwaging inſeſſions; as alſo by *Opiates* carefully applied. Others are without pain, to which the foreſaid remedies may be applied.

Others are open, and do ſometimes run moderately (and then Nature is to be let alone;) or violently, ſo that thereby the ſtrength of the perſon is impaired, in which,

which caſe a Vein muſt be opened in the arm, two or three times, purgation is alſo to be uſed by Myrobolans, Tamarind, and Rheubarb; and at length you muſt apply thoſe things which ceaſe the blood.

Others are termed blind, out of which there iſſues no blood; they are cured by blood-letting; the part is to be alſo ſoftned and fomented with things that ſoften and open the orifices of the Veins, and diſpel the humour; ſuch are an Oyntment made of the pith of Coloquintida, and Oyl of ſweet Almonds, or the juyce of Capers mixt with Aloes; neither is the applying of Horſeleaches amiſs.

The Cure of theſe Excreſcences at their firſt budding forth, may be attempted by drying and aſtringent Medicines, as with the tops of Brambles and Horſe-tail, with the Leaves and Berries of Myrtles and Sumach, with the rind of Pomgranats, Balauſtins, ſcales of Braſs, waſh'd Lime, Allom, and the like, made into fomentations, or powder'd and mixed with Oyntments, and applied upon Tow. If theſe do not check their growth, you may cut them off with a Knife, or Scizers, and conſume the remaining roots by Eſcharoticks, or actual Cautery, and then proceed in the cure by digeſtion, and Epuloticks accordingly. To prevent their growing again, Authors commend the aſhes of Vine and Bean-ſtalks mix'd with Vinegar, to apply upon the part.

The Cure of Chaps or Fiſſures conſiſts in removing the Calloſity, and Cicatrizing them ſmooth; if moiſture abound, things that are dry muſt be uſed. To which purpoſe,

Take of the flowers of Red-Roſes, of Myrtle-Berries, of the tops of Brambles, each one handful; of the roots of Tormentil and Biſtort, each one ounce; of Allom one dram, boyl them in a pint and an half

of Steel-water; towards the end of boyling, add four ounces of red wine, wherewith foment the part, then apply what follows.

Take of Litharge and Ceruſe, each three drams, of Sarcocoal, Maſtick, and Frankincenſe, each one Scruple, of Sealed-earth two Scruples, of Oyl of Roſes four ounces, of Wax a ſufficient quantity, mingle them over the fire, then beat them in a leaden Mortar for uſe.

If dryneſs be the fault, you muſt dreſs them with Medicines that are moiſtening; as,

Take of Calves fat, of Ducks and Hens greaſe, each two drams, of Litharge of Gold one dram, mingle them in a leaden Mortar, according to art.

The material cauſe of all theſe ſorts of Excreſcences, is flegmatic or groſs clammy blood thruſt forth, by the ſtrength of the expulſive faculty, out of the Pores of the skin, and dry'd up into theſe forms in which you ſee them. All theſe ſpecies of Excreſcences, are for the moſt part Symptoms of the *French Pox.*

Of the Ulcers of the neck of the Womb.

THE ſigns of theſe Ulcers is a pain, and perpetual twinging, which increaſes, if any thing that hath an abſterſive quality be caſt in; the iſſuing out of putrid humours, and matter with blood, if the Ulcer be great, or the Flowers come down; often making water, and the water hot; as alſo a pain in the fore-part of the head toward the roots of the eyes; as alſo ſome kind of gentle Fever.

The Cure of this is hard, becauſe of its being in a place of ſo exquiſite ſenſe, and moiſt, and having ſuch a ſympathy with other parts of the Body: For the eaſing of the pain, Chalybeated milk is very much conducing; and to the drying of them up, drying baths

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are the beſt and moſt prevalent remedy. Theſe differ much, coming either from external cauſes, as raſh Phyſick, hard labours, and violent coiture; or from internal cauſes, as the corruption of the Secondines, the Courſes retained, and the Urine-flux, a virulent *Gonorrhea*, the Pox, inflammations turned into Apoſtems, humors flowing from other parts of the body, and there ſetling; all which muſt be duly conſidered in the Cure. Others are in the outward part, and may be eaſily come at with Medicines; others deep, and muſt be come at only with injection; for which purpoſe, uſe this following.

Take whites of four Eggs, beat them well, and put to them an equal quantity of Roſe-water, and Plantain-water, as much in quantity as they come to, Camphire, Ceruſe, Litharge of Gold, and Bole-Armoniack, of each a like quantity, green Copperas, half as much as of any of them, beat all to powder, mix it, and ſtrain it through a cloth, and make your injection 'till the part infected be whole; and if there be any pain, ſometimes inject a little new warm milk.

Others are more gentle, with a little ſtinking matter flowing from them. For the cure of which, gentle abſterſives are profitable, as Honey of Roſes with Barly-water, Whey with Sugar, and the decoction of Lentiles: after theſe, gentle aſtringents muſt be applied. Others are ſordid, with much matter flowing from them: In which caſe ſtronger Medicines muſt be applied. Others do eat into the Fleſh, having a coloured, green, and ſtinking matter flowing from them. For the cleanſing of which, Aloes and Wormwood are very much commended, or the foreſaid injection.

There are another ſort of Ulcers, little and long, which eat the skin of the neck of the Womb; they are known by the pain and blood which they produce im-

mediately after congreſſion; they are ſeen alſo by looking into the neck of the Womb, being much like chilblains that come upon the hands in Winter time. They are cauſed divers ways, either by a difficult Lying in, or by a violent coiture, and cured by an aſtringent Clyſter: or they are produced by ſome Inflammation, or Flux of ſharp humours; Purgations are here needful, before Topicks be applied, among which is much commended the greaſe that fries out of wooden ladles, much uſed in Kitchens, being held to the fire; as alſo the Oyntment called Pomatum.

The Cure of the Ulcer muſt be perform'd by ſtopping the defluction of acrid humours, and by cleanſing and conglutinating the Ulcer. And firſt, if the body be Plethorick, or if the Ulcer be accompanied with an inflammation, a vein muſt be open'd in the arm, and bleeding muſt be repeated as often as there is danger of a new Fluxion, eſpecially at the time of the Courſes, to leſſen them, which are wont to increaſe the matter of the Ulcer, and to promote the Flux of other humors to the Womb. Purging is alſo very neceſſary to cleanſe the body from ill humors, but it ought to conſiſt of gentle Catharticks, as of Sena, Rhubarb, Tamarinds, Myrobalans, and the like; it muſt be often repeated, that the vitious humors may be diverted; and this is of ſo great moment that a Noble Matron was cur'd of an Ulcer of the Womb, by taking every day five ounces of a decoction of Sena, dodder of Thyme, red Roſes, Indian Myrobalans ſweetned with Sugar, and by injecting a cleanſing decoction into the Womb.

If the Sick vomits eaſily, a Vomit is moſt uſeful; for it makes a revulſion of the humors from the Womb, and the days the ſick does not purge, a vulnerarary decoction

coction muſt be uſed a long while, made in the following manner.

Take of the leaves of Agrimony, Knot-graſs, Burnet and Plaintain, each half an handful, of the roots of China three drams, of Coriander-ſeed one dram, of Raiſins half an ounce, of red Sanders one Scruple, boyl them in Chicken Broth, ſtrain it, let the ſick take of it Morning and Evening.

If the Fever be violent, and if a great quantity of Sanies be evacuated, Whey is very proper, half a pint or more being taken in a morning with a little honey of Roſes. If the Body begins to waſte, and there is a Hectick Fever, Aſſes-milk muſt be taken with Sugar of Roſes for a whole Month, Sudorificks may alſo do good to dry the Ulcer; and to drive the ſerous humour towards the habit of the body; if there be no inflammation or hot intemperies, Turpentine waſhed in ſome proper water for the Womb, as in Mugwort, or Feverfew-water, or in ſome water proper for the Ulcer, taken with Sugar of Roſes by intervals, cleanſes and heals the Ulcer, Pills of Bdellium taken dayly, or every other day, are alſo very good.

Take of Bdellium three drams, of Myrrh and Frankincenſe, each one dram, of Sarcacoal, Amber, Storax, and Myrobalans call'd *Chebule*, each one dram, of red Coral two Scruples, with Syrup of Poppies, make a maſs for Pills, to which, when the pain is violent, may be added a little Opium. Troches of Alkakengy with Opium may be alſo uſed, when the pain is violent. The following powder is alſo very effectual to dry the Ulcer.

Take of Acatia, and Hypociſtis, each one dram, of Dragons-blood, white Starch, the roots of Plantain, and of round Birthwort, each half a dram, of Bole Armoniack one dram, of Maſtich and Sarcacoal, each half

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a dram, of theſe make a fine Powder. The Doſe is one dram in Plantain or Roſe-water, or in ſome Chalybeat Water.

To cleanſe, heal, and dry the Ulcer, various Injections are prepared; but they muſt not be uſed 'till the inflammation is taken off and 'till the pain is eaſed: and therefore upon account of the inflammation and acrimony, Emulſions of the cold ſeeds, the whey of Goats-Milk, or the Milk it ſelf, or mixed with the juyce of Plantain, or Shepherd's Purſe, may be injected firſt If neceſſity requires, a decoction of Poppy heads, and tops of Mallows may be injected. Some Practitioners ſay, the Sick may be much relieved by injecting frequently warm water.

The hot intemperies, and the pain being quieted, at leaſt diminiſh'd, ſuch things muſt be uſed as cleanſe, beginning with the gentle, as Whey with Sugar, a decoction of Barly with Sugar, or hony of Roſes; but ſimple Hydromel cleanſes more. A decoction will be a little ſtronger made with Barly, Lentils, Beans not excorticated; of the leaves of Smallage, Plantain, and Pellitory, a little hony of Roſes may be added. When the Ulcer is very ſordid, the following decoction may be uſed.

Take of the roots of Gentian, Rhaponticum, Zedoary, and round Birthwort, each one ounce, of white Wine three pints, boyl them to the conſumption of a third part; in the ſtrain'd Liquor diſſolve half a pound of Sugar, and keep it for uſe.

If the Ulcer be very fætid, a little Ægyptiac Oyntment may be added to the decoction; when the Ulcer is well cleanſed, you muſt uſe ſuch things as dry and conſolidate.

Take of the Roots of Comfry, and Biſtort, each one ounce, of the leaves of Plantain, Horſe-tail, Shepherds-

purſe,

Purſe, Sanicle, Mouſe-ear, Milfoil, each one handful, of red Roſes half an handful; boil them in a meaſure of Water for an injection. The following *ſarcotic* powder may be added to it.

Take of the Roots of Orris, Birthwort, and Comfry, each half an Ounce, of Myrrh one ounce, of Aloes three drams, make a Powder, whereof let half an ounce be mingled with every injection.

Take of Turpentine waſhed in Plantain-water, two Drams, diſſolve it with Honey and the Yolk of an Egg, and mingle it with the injection. This is very effectual, and is more ſo, if the Sarcotic Powder be alſo added.

Fumes muſt be uſed for deep Ulcers, for they penetrate to the bottom of the Womb, and dry the Ulcers.

Take of *Frankincenſe*, *Myrrh*, *Maſtick*, *Gum* of *Juniper*, *Labdanum*, each one ounce, with a ſufficient quantity of *Turpentine*, make *troches* for a fume.

When the *Ulcer* is very obſtinate, *Cinnabar* muſt be added, which is of excellent uſe. The *Bath-waters* have cured ſome Women, when all other Medicines have bin ineffectual. After you have ſufficiently cleanſed the *Ulcer*, you muſt apply a drying and cicatrizing Ointment. Take of *Tutty* waſhed half an ounce, and of *Litharge*, *Ceruſe*, and *Sarcacoal*, each two drams, of Oyl and Wax a ſufficient quantity, make an Ointment. Sometimes the Ulcer penetrates the right gut, and ſometimes the bladder, which may be known by the matter evacuated by thoſe parts; if it flow by the right gut, lenitive, cleanſing, and drying *Gliſters* muſt be injected; but if it flow from the Bladder, gentle and cooling diureticks muſt be uſed, as an emulſion of the greater cold Seeds, *Turpentine*, and the like. If the *Ulcer* turn to a *Fiſtula*, which chiefly happens, when it is opened outwardly towards the Hip, tho' it may happen in the

womb it ſelf, or in the neck of it. In this caſe we muſt conſider, whether it be beſt to leave the accuſtomed paſſage untouched, thro' which nature endeavours to evacuate various Excrements, or to undertake the Cure of it: But if that be thought moſt proper for the ſick, a Cure that is call'd palliative, muſt be inſtituted by purges frequently repeated, and by ſweating twice a Year, and by cleanſing and ſtrengthening injections, and by applying over a plaiſter of Diapalma, or the like; but if there be any hopes of a Cure, the ſame Remedies muſt be uſed, which are proper for other *Fiſtula's*. If the Ulcer be occaſion'd by the *French Pox*, it cannot be cured without an univerſal Cure; in performing which, the fumes of Cinnabar receiv'd thro' a Tunnel into the *womb*, are peculiarly proper. Alſo the anointing the inner parts of the *womb* with a Mercurial Ointment

In all Ulcers of the *womb* if there be a troubleſome itching about the neck, as it frequently happens, by reaſon of a defluxion of an acid and Salt Humour to the part, a peſſary muſt be made to qualifie it, dipt in the ointment of Elecampane with Mercury, or in *Ægyptiacum* diſſolved in Sea or Allom-water, or in freſh Butter, wherein Quick-Silver has been extinguiſhed, to which muſt be added Sulphur.

Of the Diſeaſes of the Womb. Of the Womb being out of temper.

THE intemperance of the Womb is when it hath loſt its natural temper, and is affected with a preternatural intemperancy ariſing both from inward and outward cauſes. The one of theſe is hot, and is known by the womans proneneſs to Venery, by the ſmall Flux of the Monthly Courſes, by their aduſtneſs, ſharpneſs, inordinate, and difficult Flux. (Hence in proceſs of time they are very Hypochondriack) by early growing of the

the hairs about the Privities, by redneſs of the Face, and drineſs of the lips, and frequent pains of the head, and abundance of cholerick humours in the Body; it ariſeth either at firſt from the Birth, which cauſes Women to be *Virago's*, and to be barren; or after their Nativity, from outward cauſes, as the uſe of hot things, overmuch Venery, and ſuch Medicines as bring the heat and blood to the *Womb*. The cure conſiſts in a contrary diet and cooling Medicines, both internal and external, which are to be applyed to the back and ſides; which muſt be very moderate, that the heat which is neceſſary for Conception may not be weakened, and the cold and membranous ſubſtance of the *womb* come to any harm; or leſt the Veſſels which ſerve for the carrying away of the Courſes ſhould be thickned, and the Nerves of the back and ſides be any way miſchieved.

The next way of cure is performed by evacuating Medicines, namely, Rheubarb and ſolutive Syrup of Roſes, Manna alſo profiteth much; the flower of Vitriol of *Venus* and *Mars*, taken from three grains to ſix, and put in any proper Syrup, purges the Womb.

There is another intemperancy which comes of cold, which is known by a leſſer proneneſs to Venery, and little pleaſure taken in it, a ſetling in the Courſes, with a ſlimy and flegmy matter mixed, and an inordinate flowing of them by reaſon of the plenty of Humours collected in the Womb, which cauſes obſtructions, by reaſon of abundance of windy vapours in the Womb, crudities and watrineſs of the Seed, which cauſes it to flow without any pleaſure, a pale colour in the Face: It ariſes from cauſes contrary to the former, it is cured by contrary diet, by hot Medicines applyed to the *womb*, among which the roots of Birthwort, Clove-Gilliflowers, Angelica, and Eringo's, are very much commend-

commended. The leaves alſo of Mercury, Balm, Dittany, Penny-royal, Sage, Roſemary, Mugwort, flowers of Centaury, Marigolds, Sage, Roſemary, Borage; and ſundry ſpices, as Nutmegs, Cubebs, Saffron and Cinamon. Theſe kind of Compounds are alſo very uſeful, as Oyl of Mace, Oyl of Amber, Oyl of Myrrh, and of Cinamon.

There is another intemperancy of the womb, which comes of moiſture, and is joined moſt commonly with the cold intemperancy: it is known by the plenty of the Courſes, and by the thinneſs and watrineſs of them; as alſo the moiſtneſs of the Privities, by reaſon of the moiſtneſs of the Excrements; no pleaſure in the act of Venery, and proneneſs to abortion, by reaſon of the growth of the Birth. It hath the ſame original with the frigid intemperancy, and happens moſt commonly to Women, who are lazy and ſedentary: It is cured with the ſame Medicines as the former; only this may be added, that a fume may be made of the ſhavings of Ivory: And the decoction of Sage, being received into thoſe parts before ſupper, is very much commended. Baths of Sulphur do alſo profit much.

There is another diſtemper of the Womb, which is dry, which is diſcerned by the want of Seed, and the defect of the Courſes, by ſlowneſs to Venery, drineſs of the Mouth of the Womb, by a blackiſh colour of the lower lip, which is always chopt. It ſometimes ariſes from the very Nativity, which cauſes a dry and lean conſtitution of Body; ſometime through age, and then Women ceaſe to bring Children; ſometimes from inflammations and ſuch like Diſeaſes; ſometimes from a defect of blood, which ought to moiſten the parts; which happens either through a narrowneſs and obſtruction of the Veins, or elſe becauſe it being voided out at the neck of the Womb, cannot pierce to the bottom.

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The cure of this is performed firſt by a contrary diet, where you muſt alſo avoid much labour, watching, hunger, and ſadneſs. Secondly, by the uſe of moiſtning things, amongſt which are moſt commended, Borage, Bugloſs, Mercury, Mallows, Violets. Among outward means, Baths of ſweet water, and unctions with Oyl of ſweet Almonds, Oyl of white Lillies, Hens greaſe, and the marrow of Calves legs. The cure is the more hard, if the drineſs have been of any long continuance.

There is another which is a compound diſtemper, which is moſt often cold and moiſt, which is diſcerned by comparing the ſigns of the ſimple diſtemperatures together. It ariſes from Flegmy humours: The cure is performed by preparing the matter with hot things, by evacuation of the matter with ſuch Medicines as are moſt proper to purge Flegm: As alſo by a particular purgation of the Womb it ſelf; to which purpoſe peſſaries do very much conduce; as alſo ſulphury and drying baths; as alſo the uſe of Sudorificks, or things that provoke ſweat may be very profitable, as the decoctions of *Lignum ſanctum*, *China*, *Sarſaparella*, and Maſtick wood.

Of the narrowneſs of the Veſſels of the Womb.

THE ſigns of the narrowneſs of the veſſels of the Womb, are partly the retention of the Flowers ſo that they cannot flow, as alſo the hindrance of conception, by reaſon that the paſſage of the blood is intercepted.

The cauſes are partly external, as from aſtringent baths and medicines, which is known from the relation of the party affected; it is cured more eaſily by moiſtning and mollifying Medicines.

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The other cauſes are internal, as from Fleſh, or Membrane, clinging to the orifice of the Womb, or by a cloſing up of the orifices of the veins, by reaſon of ſome violent extraction of the Secondines, which is commonly incurable; the only cure which may be tryed is by mollifying applications. Another cauſe is deduced from obſtruction, which ariſes from certain thick viſcous and copious humours flowing from other parts of the Body, the heat of thoſe places not being able to attenuate them; or elſe gather together in the Womb it ſelf, by reaſon of the weakneſs of the heat of that part; it is diſcerned by the ſame ſigns as the cold Diſtemper, there being alſo a ſlimy matter which now and then comes down from the Womb: It is cured as other obſtructions, by ſharp and bitter Medicines, and ſteel-wine, as alſo baths made with opening and mollifying things.

Sometimes this narrowneſs ariſes from a compreſſion of the parts, occaſioned either by ſome ſwelling or Schirrus, either within or without the Womb; if this be, there do appear manifeſt ſigns of ſwelling: It is an evil for the moſt part incurable; many times it is occaſioned by an over-fatneſs of thoſe parts, which is plain to the ſenſe.

Of the puffing up of the Womb.

THE puffing up of the Womb is a windy ſwelling of that part, occaſioned from cold, flegmy and flatulent matter, which is increaſed through the defect of natural heat in the Womb. This is called the windy Mole, it giving hopes of a conception. The ſigns of this, are a diſtention of the Womb not far from the Midriff, which is now increaſed, now diminiſhed; ſometimes extending it ſelf to the Navel, ſometimes to the Loins and Diaphragm. It differs from

from the Dropſie, partly becauſe the ſwelling is not ſo great, and the party affected is not much troubled with thirſt, by the increaſing and diminiſhing of the tumor; and by the upper part not being ſo lean.

It is diſtinguiſh'd from the Dropſie of the Womb by the fore-apprehenſion of the cauſes that beget thoſe windy vapors, by the ſound, and leſs ponderoſity, as as alſo by a feeling of an extenſive and pricking pain in the womb, and parts adjoyning. It is alſo diſtinguiſhed from the inflammation of the inteſtines, becauſe here is no great pain, neither is the Patient hard bound; yet the Flowers are ſuppreſſed, and the feet and hollow of the eyes do ſwell, and the colour of the body is changed, the woman draws her breath ſhort and is ſad, and when ſhe awakes, is fain to lift up her head to take breath. It differs from a Mole, becauſe there is not that heavineſs and ponderoſity in the womb; beſides, the woman doth not feel the burden of her womb tumble from one ſide to the other: It is diſtinguiſhed from conception by the ſound, and by the increaſing and decreaſing of the ſwelling, and by the deadneſs of the motion, not unlike that of a dead Infant: for if the Midriff be violently compreſſed, the wind being then compelled to the part adjoyning, there is a kind of palpitating motion perceived through all the Midriff.

The matter of this diſtemper is generated either in the Womb it ſelf, or by reaſon of the ſuppreſſion of the Courſes, or by the interception of due purgation after delivery. Many times it comes through the veins and ſeminal veſſels. Now the weakneſs of the heat proceeds ſometimes from the external air, ſometimes from hard Delivery, from the ſuppreſſion of the Courſes, from abortion, &c. The Cure is performed after the ſame way that other Cures are managed: among thoſe things

things that purge, *Species Hieræ*, and *Diaphœnicon*, with *Caſtor*, are moſt commended; for Fumes, Nutmeg is counted the beſt; for Potions, Nutmegs bruiſed and boyled with the roots of Mather, and drunk in ſix ounces of wine, and two drams of Sugar. Sometimes this wind gets into the cavity of the Womb, and then the neck and orifice of the Womb is cloſed, ſo that nothing can go forth, when the woman is moved, or when the Midriff is preſſed down with her hand, and then a kind of noiſe and ſound is perceived. Sometimes the wind gets into the tunicles of the Womb, and then the mouth of the Womb may be open: by reaſon of the ſhutting up of the windy vapours in a narrow place, there goes a noiſe forth, and the pain grows greater, and extends farther. This is more hard and difficult to be cured than that which is in the concavity of the Womb.

Of the inflammation of the Womb.

THE inflammation of the Womb is a ſwelling of the ſame through the putrefaction of blood which is fallen down into its ſubſtance, having many ſymptoms, and now tending to a Scirrhus, now towards an Apoſtem.

The ſigns are various; there is a ſwelling in the Womb with heat and pain, and a retraction of the Womb to the more inward parts; the neck of the Womb appears red, with little veins ſcattered up and down in it, like the web of a Spider. There is ſometimes a difficulty of breathing, with ſome kind of Pleuriſie, becauſe the interior tunicle of the Womb being extended, which riſes from, and is joyned to the *Peritonæum*; the parts alſo to which that coheres, are ſtretched.

The excrements of the belly and bladder are detained by reaſon of the heat and drineſs of the belly, and the compreſſion of the paſſages. Sometimes the whole body of the belly ſeems empty, or filled with water, and the Navel hangs forward, and the mouth of the womb is made very ſlender and cloſe; and upon a ſudden few depraved courſes come down: then happens a burning Fever by reaſon of the great ſympathy with the womb and the heart, occaſioned through the Arteries and great Veſſels. There is a pain in the breaſts, with a ſwelling in them, by reaſon of the conſent and agreement between the groyns, the hips, the *ſeptum tranſverſum claviculare*, and the forepart of the head, which is extended to the roots of the eyes; as alſo from vapours which riſe from the putrified blood to the head, through the Arteries that run along through the neck, paſſing by both parts of the infundibulum into the fore part of the head.

The cauſe of this conſiſts in the blood, which is ſometimes with Choler, and ſometimes with Melancholy.

The Cure is difficult, if the blood in that part be wholly putrified; for that cauſeth a ſordid humor which conſumes the Patient with a continual Fever. If it be an *Eriſypelas*, or St. *Anthonies* fire, there is no cure at all, becauſe the Birth dies by reaſon of the exceſſive heat which cauſes abortion to follow, which kills the Woman; if it turn to a gangrene, it is deadly: it is cured as other inflammations, which may be obſerved in the following Chapters. Only obſerve that for revulſion you muſt not let blood in the veins of the thighs, for that draws down the blood to the womb; but in the arm, the blood flowing from the Liver, and the parts adjoyning. For deriving of the matter, you may cut a vein in the ham, unleſs the Woman be with Child,

Child, for that will cauſe abortion: Refrigerating and moiſtning Topicks, without any binding faculty, may be well applied; to which purpoſe the decoction of wild Thyme, prepared with Chalybeat water, and outwardly applied with a ſponge, is an excellent Remedy.

Theſe inflammations ſometimes affect the whole womb, and ſometimes either ſide of the Womb, which cauſes the heat to deſcend into the Hip, becauſe of the ligaments of the Womb which are carred thither; the thigh is difficultly moved, and the groins are inflamed; ſometimes the inflammation poſſeſſeth the poſterior part, which cauſes the belly to be bound, and a pain in the loins and back-bone; ſometimes it poſſeſſeth the fore-part, which becauſe it coheres to the bladder, the Urine is ſuppreſſed, or made very difficultly; and the pain is extended above the Privities: Semetimes it poſſeſſes the bottom of the Womb, which cauſes ſuch a pain in the lower part of the Belly, that it is hardly to be touched, and the pain extends to the Navel.

There is another inflammation which degenerates into a *Scirrhus*, where all the ſymptoms are not ſo dangerous, yet there is a great heavineſs perceived in the parts adjoyning. This evil is diuturnal, and commonly ends in the Dropſie; ſometimes it turns to an Apoſtem, ſwelling 'till it break: In this caſe, the body is troubled with a ſhivering, eſpecially towards the Evening; when the Apoſtem is broken, ſometimes it empties it ſelf into the concavity of the Womb, wherein there is leſs danger; and ſometimes in other parts of the Body; which cauſes ſometimes a ſtoppage in the Urine, and ſometimes in the Belly, with a ſwelling of the hairy parts, and the feeling of ſomething floating up and down.

Of the Schirrus of the Womb.

THE *Schirrus* of the Womb is a hard ſwelling of the ſaid part without pain, begot by ſome thick earthly and feculent Humour; the ſigns, beſides others that are general, are theſe in particular: The Flowers at the beginning are either wholly ſtopt, or flow very ſparingly, the evil increaſing, there is a great flux of blood by intervals, the mouths of the Veins being opened more than ordinary, or becauſe the Womb is not able to receive, or to retain its wonted proportion ot blood: It is diſtinguiſh'd from the Mole, becauſe in that diſtemper the Flowers, if they flow, flow inordinately; the Breaſts ſwell with Milk, which in the *Schirrus* grow very lank.

The cauſe of this is a groſs feculent humour, being a thick blood, ſometimes Flegmy, ſometimes melancholy, which happens to thoſe who decline in their age; or to thoſe who have been troubled with a ſqueamiſh and naughty ſtomach: Often it ariſes from an ill cured Inflammation, through the uſe of Medicines that cool too much.

The Cure is difficult, either becauſe having been dried for a long time they cannot be ſoftned, or becauſe the natural heat in thoſe places where the *Schirrus* is, is for the moſt part extinct; and then becauſe while the humour is mollifying, if it have conceived any putrefaction, it eaſily turns to the Cancer: For the cure, it is the ſame as of the Breaſts.

It differs either as being in, and poſſeſſing the ſubſtance of the Womb, which cauſes the Womb to lean downward upon the Hip, and Back, and there begets pain; ſometimes poſſeſſing the neck of the Womb, which is diſcerned by touching it, and is cured more eaſily than the former: If it be in the upper part of the

neck of the Womb, the Woman is hindred; in the lower part of the neck of the Womb, the ſtreight gut is affected.

Of the Dropſie of the Womb.

THE *Dropſie* of the Womb is a diſtemper from water collected in the Womb, either by ſome fault in the part it ſelf, or in the parts adjoining. The ſigns of this are a looſe ſwelling at the bottom of the belly, extending it ſelf according to the proportion of the Womb; the fewneſs and naughtineſs of the Courſes; a moiſtneſs, and ſlenderneſs of the neck of the Womb, ſoftneſs of the Breaſt, want of Milk, a ſhivering in the Body, and ſometimes a Fever: It differs from an inflammation by the ſymptoms above related; and from an inflation, in the defect of ſound and diſtention; from a Mole, becauſe in this there is a greater weight perceived at the bottom of the belly, and the Breaſts at the time of delivery are not without milk. It differs from Conception, becauſe in the Dropſie the ſwelling is juſt according to the form of the Womb; but in Conception it is always ſharper. In Women with Child the Flowers do not flow; but in this Diſeaſe there flows ſuch a certain bloody vitious humour, without any order, which ceaſes quickly. It differs from the Dropſie of the Belly, becauſe the face of the Patient is coloured, unleſs the Liver be any way affected, the want of thirſt, and the aſcent of the ſwelling from the lower part to the upper.

The cauſe of this is a water gathered there through ſome defect of the Liver or Spleen, or through ſome weakneſs in the Womb; by reaſon whereof it is not able to concoct or expel the Excrements; or through a too immoderate defluxion of the Courſes, which oppreſſeth the natural heat; or through a ſuppreſſion of them, which ſuffocates the heat.

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The cure is to be performed by the eduction of the water, and ſtrengthening of the Womb; for which purpoſe the uſe of Antimonial Pills is not a little to be commended. Her diet muſt be of meats that breed good Juice; ſhe muſt drink little, ſhe muſt uſe inſtead of drink, a Ptiſan or Barly-broth, made with Saſſafras, or Sarſaparilla, if her Courſes be ſtopt, you may let her blood in the foot; if the repletion be great, then to let her blood in the arm will not be amiſs. The uſe of Clyſters is not amiſs, and Fomentations are alſo very neceſſary, made with the decoction of Broom, wild Cucumbers, Flowers of Camomile, Melilot, with Origan, Cumin, Fenel, Aniſeed, of which you may make ſeveral injections. Ointments alſo may be uſeful, made of Oil of Lillies, or Oil of Dill: Then may you apply upon the Belly this Plaiſter: Take of the emplaiſter of Laurel berries two Ounces; Oil of Camomile and Melilot, two ounces and a half; Pigeons dung and Goats dung, of each half an ounce; mix them altogether, and make a Plaiſter, adding thereto a little Venice Turpentine.

Of the falling of the Womb.

THE falling of the Womb is the falling of it down below the *Abdomen* or Midriff, proceeding from a looſeneſs of the Ligamants.

The general ſigns of this, are a pain in the loins, and hairy parts, and of the *Os ſacrum*, or holy Bone, to which the Womb is faſtned; at the beginning the pain is not very great, nor after long continuance, by reaſon of uſe: The weight thereof being only troubleſome, which is an impediment to the Patient in going. The particular ſigns do vary according as the fall is greater or leſs; for in the one the Womb deſcends to the middle of the Hips and lower; in the latter there

is perceived the diſtention of the ſkin, and as it were the weight of a good big Egg about the Privities.

The Cure of this is difficult, if there be the greater falling of the Womb if the Woman be in Age, if a Fever, Convulſion, or other ſymptoms happen if that be in women with Child, it is deadly: and ſometimes it is corrupted by the ambient Air, and turns into a Gangrene. The Cure conſiſts in the re-putting of it into its own place, where you muſt obſerve, firſt to ſtop the inflammation, if there be any; or if there be any ſwelling cauſed by the cold Air, you muſt foment the part firſt with decoction of Mallows Marſh-mallows, Flowers of Camomile, and Lawrel Berries: If there be any wind or excrement in the Gut, you muſt uſe Clyſters firſt; it is alſo to be fomented and anointed with agglutinating and aſtringent, or binding Medicines, there is a Fumigation to be made of the skin of a ſalt Eel dried, and poudered. When it is to be put into its place, the woman muſt be laid with her Belly upwards; then muſt the Midwife, or other Party employed, with a linnen Cloth dipt in Oyl of Roſes, a little warmed, gently thruſt up the part affected which is fallen, as gently as may be, turning a little. Now to keep it up, the woman muſt be kept lying on her back, with her thighs ſtretched out, and one laid upon another acroſs; the Belly muſt not be too much bound, leſt in the ejection of the excrement, the Womb ſhould be again precipitated, neither muſt it be looſe, leſt the Membranes binding the Womb ſhould be unlooſed: Then muſt you uſe agglutinating Medicines, Peſſaries, Fomentations, and Injections; yet great care muſt be had, leſt you ſuppreſs the Courſes. Of this there be ſome differences, either by reaſon of the looſeneſs of the Ligaments which are four, which is diſcerned in that it is generated by degrees, and with leſs pain: It ariſes

ſes either from hard labour, or a ponderoſity or heavineſs of the Child, or from the concourſe of flegmy humours; it is cured by the evacuation of humors, and by the uſe of aſtringent and corroborating Medicines; ſuch as are the decoction of Musk of the Oak, Hartshorn, Laurel leaves, and the aſtringent Plaiſter.

Another cauſe and difference ariſeth from the rupture of the Ligaments; which is diſcerned by this, that the evil comes ſuddenly, and is more painful, and is ſometimes followed with a Flux of blood; it ariſes from the heavineſs of the birth, or from a difficult labour, or from Abortion, or a difficult and violent extraction of the Secondines.

Sometimes it happens, becauſe the Ligaments are eaten away, and then the ſigns of ſome Ulcer are diſcerned by the flowing forth of matter.

Of the aſcent of the Matrix, as alſo of the Wounds and Ulcers of the ſame.

SOme have thought that it is poſſible for the Womb to aſcend up to the Stomach, which opinion is altogether falſe; for firſt it is tyed ſo faſt with four Ligaments, that it is impoſſible for it to move to the upper parts: Beſides, ſuppoſe it had a natural motion by the Fibres, yet the Womb being ſo firmly annexed to the right gut, and to the Privities, it would neceſſarily follow that thoſe parts ſhould be alſo ſtretched. And though it happen to be ſtretched, and diſtended by the windy vapours, yet it follows not that therefore it ſhould be moved upward: and whereas women do ſay that they do ſometimes perceive a certain round body moving about the region of the Navel, that may rather be ſaid to be the ſtones, and that blind Veſſel, than the Womb.

Of the wounds of the Matrix this muſt be noted, that they are very difficult to be cured. Yet the cure is to be aſſayed five manner of ways; by the uſe of things which do evacuate the peccant humor, which is done partly by a good order of diet, and living in a dry and temperate air; longer ſleep than ordinary, and the avoiding of exerciſe in this caſe is to be obſerved; and inſtead thereof to uſe moderate frictions: All repletion, and a looſe belly are naught; the meat that ſhe eats muſt be little, and contrary to the humour that offends, as rear Eggs, Milk, Chicken-broths, and the meat of them, dry Raiſins, Almonds, and Piſtaches. For her drink, it ought to be chiefly the decoction of Barly or Liquoriſh.

In the next place, it will not be amiſs to let blood in the Baſilick Vein: let her take ſome convenient purge according to the humour which abounds: Vomitings alſo and frictions may be uſed, and the provoking of ſweat by the decoction of Guaiacum, Salſaparil, and China-root, which are very proper to turn away the humors from the Matrix.

Sometimes this happens from an intemperancy of the womb, which if it be cold, the womb is not able to concoct ſufficient quantity of nouriſhment, and therefore heaps up together many excrements; if it be moiſt, it is not able to contain either the blood, or the ſeed, or the birth, as it ſhould do. The cure of this is above touched in the Chapter of Diſtempers.

There is another difference which is taken from the occult qualities which the womb is ſeen to have, there being a ſympathy and antipathy between that and divers things, as to covet the ſeed of Man, and to love ſweet things; and then the affection ariſes from no evident cauſe, there being no exceſs of coldneſs, or moiſture to be apprehended. The Medicines which

are

are to be applied for the cure of this, muſt be proper in their whole ſubſtance.

Sometimes the difference ariſeth in this, that the natural heat is either ſuffocated or diſſipated; this affection is ſomething dangerous, becauſe it is a difficult matter to reſtore the natural heat. In the cure of this, reſtoratives muſt be notwithſtanding uſed; ſuch are Cinamon, Nutmeg, *Species diaxylo*, *Aloes*, *Aromaticum Roſatum*.

Of the pain of the Womb.

THere is no need to give other ſigns of this than the complaint of the Woman; it affects both women that are free, and women that are with Child: It happens ſometimes from corroding humors, eſpecially cauſed by Ulcers, or vitious Flowers The cure whereof is referred to theſe heads; ſometimes it happens from a diſtention cauſed either by ſome curdled blood ſticking in the cavity of the Womb, and then there is a copious Flux of blood out of the Womb, and the pain is fixed chiefly about the orifice of the Womb; the right Gut and the Bladder being affected by reaſon of the continual deſire of expelling forth the humor. In the Cure, firſt you muſt ſeek to diſſolve the clotted blood, which is done by the uſe of Treacle diſſolved in wine; and then to evacuate, which is performed with *Agaric*, Aloes, with the juice of Savin, decoction of Roſemary, with the Flowers of Cheiri, in Wine. Sometimes it is cauſed by the menſtruous blood, when the veſſels are more open, or the blood too thick; which happens through the overmuch uſe of cold drink, eſpecially when the woman is hot. The cure may be found in the cure of the ſuppreſſion of the Flowers. Sometimes it is cauſed by other vitious humours collected in the concavity of the womb, or adhering to the other Veſſels; and then

theſe humours are to be removed with purging and evacuating Medicines. Sometimes windy vapours are the cauſe hereof, ariſing from the heat of the vitious humors cauſed by copulation. It is cured by things that diſcuſs the wind; to which purpoſe it may not be amiſs to uſe a Clyſter made of Malmſey and Oyl of Nuts, of each three ounces, of Aqua vitæ one ounce, of Oyl of Juniper and diſtilled Rue of each two drams, and applied warm; or a mixture of ſpirit of wine and ſpirit of Nitre, of each half a dram or two ſcruples, exhibited in the ſpirit of Wine, Sperma ceti, with Oyl of ſweet Almonds, or a Plaiſter of Caranna and Tachamahacca applied to the Navel. Sometimes it is occaſioned by the retention and corruption of the ſeed. For the Cure, look the Chapter of the ſuffocation of the Matrix.

Of the Suppreſſion of the Flowers.

THE ſuppreſſion of the Flowers is the retention of the menſtrual blood, either by reaſon of the narrowneſs of the veſſels, or through ſome corruption of the blood. The ſigns are evident from the relation of the Woman: Yet if they are loth to confeſs, it may be diſcerned by this; for in Virgins the ſuppreſſed blood wanders up and down the Veins, and begets obſtructions, changing the colour of the Body, and cauſing Fevers. In Women, becauſe the blood is carried down to the Womb, where it begets many diſeaſes, it is diſtinguiſhed from retention after Conception, becauſe women with Child find no alteration of affections of the mind, and retain the native colour of their bodies; and in the third month they ſhall perceive the motion and ſituation of the Infant; and laſtly, the mouth of the womb is cloſed up.

The Cauſes of this diſtemper are the narrowneſs of the Veins, and the vitiouſneſs of the blood. The Cure of this muſt be haſtened, becauſe this ſuppreſſion if it ſtay long begets many more diſeaſes, as Fevers, Dropſies, Vomiting of blood, and the like: The Cure is hard if it be of any continuance, and if it ſtay beyond the ſixth month, it is almoſt incurable; eſpecially if it happen through any perverſion of the neck of the Womb; for then the woman is troubled with often ſwooning, and vomiting of blood, and a pain ſeizes the parts of the Belly, the Back, and the Backbone, which is attended with a Fever, and the excrements of the Belly and Bladder are ſuppreſſed; a wearineſs poſſeſſes the whole Body, becauſe of the diffuſion of the retained blood through the whole body, and eſpecially the hips and thighs, becauſe of the ſympathy of thoſe parts with the veins of the Womb. In the firſt place, the letting of blood is commended; for the blood which every month ſtays in the body, and ſticks in the Veins, is to be provoked downward to the Womb; and therefore a vein is to be opened in the heel, for ſo the plenty of blood is diminiſhed, and the motion of the blood is made toward the Womb; if neceſſity requires that it ſhould be done more than once, one day a vein muſt be opened in one thigh, and another day in the other; and that which is opened for evacuation muſt be firſt opened, that which is opened in the ham, or heel, muſt be done after Purgation, three, or four, or five days before the time that the accuſtomed evacuations of the Woman ought to come down. Cupping-glaſſes alſo are to be applied firſt to the more remote places, as to the thighs; and then to the nearer parts, as to the hips: Ligatures, or bindings and frictions, at the time of the coming down of the Flowers, after Purgation of the whole body, are

not

not to be omitted. In the ſecond place the matter is to be prepared, for which purpoſe, in bodies troubled with Flegm, the decoction of *Guaiacum*, with *Cretan Dittany*, doth much avail without provoking ſweat. In the third place evacuation is to be made at ſeveral times. Among evacuating Medicines are commended *Agaric*, Aloes, with the juice of Savin, and theſe Pills: Take Aloes Succotrine three drams; the beſt Myrrh one ſcruple, extract of ſweet ſmelling Flag, Carduus, Saffron, of each three drams; Roots of *Gentian* and *Dittany*, of each five grains; make them up with Syrup of Laurel-berries, taking the quantity of one ſcrup e at evening before ſupper. In the fourth place, by opening obſtructions by thoſe things which provoke the Flowers, of which theſe are moſt to be commended, the decoction of Roſemary with Flowers of Cheiri, Pennyroyal-water twice diſtilled, and mingled with Cinnamon-water; Extract of Zedoary, Angelica, and Caſtor, and the Earth which is found in Iron Mines prepared in the ſame manner as Steel, ſpirit of Tartar, the fat of an Eel, *Colubrina* with the diſtill'd water of Savin: And in the fifth place, by the diſcuſſion of the dregs and relicks that remain, by ſudoroſicks, or things that provoke ſweat, with a potion made of a Chalybeate decoction, with ſpirit of Tartar, *&c.*

The differences of this Diſeaſe ariſe, partly from the obſtruction of the Veins of the Womb, cauſed by a cold and thick blood, and thick ſlimy humours mixed with the blood, and coming either from ſome hot diſtemper of the Womb, which diſſipates the ſharp and ſubtil humours, and leaves behind the groſs and earthy parts, or from the cold Conſtitution of the Liver and Spleen; eſpecially if at the time of the menſtrual Flux (at what time the Flux of Blood is more violent) thoſe ſubtil humours happen to be diſſipated, and then at the time

time of the monthly Purgation, the Party affected feels a great pain in the loins, and parts adjoining; and if any thing come down, it is ſlymy, whitiſh, and blackiſh: The whole Body is poſſeſſed with a numneſs, the Colour pale, a ſlow Pulſe, and raw Urines. The Cure is the ſame with the former, great care being taken of a groſs and ill diet.

There is another difference of this Diſeaſe when it happens by Compreſſion, which ariſes from external cauſes, as the Northern wind, and long ſtanding in cold water, which may be known from the relation of the ſick Perſon. The Blood in this caſe is to be drawn to the lower parts by Frictions and Baths; or from internal cauſes, as fatneſs, or ſwelling of the Womb, or of the lower parts; in which caſe Medicines muſt be applied that aſſwage the ſwelling. There is another difference which is in the hardneſs of the skin, which happens either from the firſt Nativity, and then the diſeaſe is not eaſily taken away; or long after, from ſome cold and dry diſtemper: Concerning which look the former Chapters.

Another difference there is, when there happens a cloſing up of the skin, which is cauſed after Cicatriſing of an Ulcer, or by reaſon of ſome skin or Membrane growing to the Veſſels of the Womb, or by reaſon of frequent Abortion; after which theſe Veins to which the Secondines adhere, do grow together ſo cloſe that they cannot be afterwards opened.

Another difference of this Diſeaſe there is, when it happens through want of Blood, which is not generated, either by reaſon of external cauſes, as Famine, over much evacuation, Iſſues, and ſuch like; or through internal cauſes, as a frigid Conſtitution of the principal parts, old Age, and Fevers; or when it is converted to other uſes, as before full growth, to the nouriſhment of the

the Body: In Women with Child, to the nouriſhment of the Birth: In thoſe that give ſuck, to the increaſe of Milk: And in fat people, to the augmentation of the Fat: Or when it is conſumed either by External cauſes, as over much Exerciſe, Affrights, Terrors, Sadneſs, Baths overmuch Sweating, which do conſume the ſerous quality of the Blood; or through Internal Cauſes, as are hot and dry Diſeaſes, or over-great evacuations in other parts of the Body. Sometimes another difference of this Diſeaſe proceeds from the dryneſs of the Blood, which happens to Women, who in the Winter time do too much heat their lower parts, by putting Coals under their Coats. For the cure thereof you muſt uſe refrigerating and moiſtning Medicines.

Of the dropping of the Flowers, and the difficulty of their coming down.

THE dropping of the Flowers is, when they are coming down for many days together drop by drop. This happens both from external cauſes, as over hard labour, *&c.*

And ſometimes from the droſſineſs of the blood, the paſſage not being wide enough. For the cure of this, it is convenient to open a Vein in the Arm with gentle purging, as in the former Chapter.

Sometimes from the weakneſs of the retentive faculty, there being at that time great plenty, thinneſs, and ſeroſity of the blood. In this caſe there is no pain; Medicines that bind and corroborate the Stomach here muſt have place.

The difficulty of the Flowers is when they come down with pain and trouble, either through defect in the Veins, or in the Blood. The ſigns of this are gathered from the relation of the ſick perſon, who is then much troubled with pain in the Head, Stomach, and Loins, and lower parts of the body. And they do either

flow

flow altogether, or drop by drop, as in the former diſeaſe: It is a Diſeaſe more incident to Maids than married Women, becauſe the Veins of the Womb are leſs open in them, than in thoſe who brought forth Children.

It happens ſometimes from a corruption of the blood, that is, from the droſſineſs and thickneſs thereof, and then the blood clots together; and there is a great pain long before the Flowers begin to come down. The Cure of this is performed by attenuating Medicines. Sometimes from the ſharpneſs and acrimony of the Blood, which proceeds from a mixture of ſharp humours with the Body, and then the genital parts do itch. It is cured by thoſe Medicines that temper the ſharpneſs of the Humour, as the four greater Seeds, Violets, and Flowers of Nenuphar. Sometimes from windy Vapours, and then the pain comes by intervals, and is ſuddenly exaſperated, rumbling up and down; and when the wind is forth, the pain ceaſeth. The cure hereof is procured by evacuation of the matter, and diſpelling of the wind, as is before declared.

Of the diſcolouring of the Flowers.

THE diſcolouring of the Flowers is when their right colour, which ought to be red, declines either to paleneſs, whiteneſs, greenneſs, yellowneſs, or blewiſhneſs, through ſome defect, or vitiouſneſs of the blood.

The ſigns are apparent by the ſight of the blood; beſides that it is accompanied with an ill ſmell, many times alſo it is the cauſe of Fevers, trembling of the body, loathing of the meat, pain in the ſtomach, *&c.*

The differences of this diſeaſe conſiſt firſt in the vitiouſneſs of the blood, which is cauſed through ſome diſtemper either of the whole body, or ſome part thereof. Sometimes the blood is affected by reaſon of ſome ſtoppage thereof, and then the Flowers are ſuppreſſed, which

which cauſeth pains in the Breaſt, and ſtrong beating of the Breaſt; and if the woman begin to amend, the Blood flows out with a ſtinking putrefaction, which continues 'till the eighth day; or it may be, becauſe the Blood is foul'd by the Womb, being full of excrements; and then you may perceive the ſigns of a foul Womb.

Sometimes the difference of this diſeaſe conſiſts in the mixture of the Blood with other vitious humors. The Cure conſiſts in preparation and evacuation, but care muſt be had, that becauſe the thick humors need attenuation, and that over attenuating things do melt the ſerous humor, that you therefore do not uſe over attenuating things, as Vinegar, *&c.*

Another difference is, when the Flowers decline to a whitiſh colour, which proceeds from abundance of Flegm, or from Putrefaction, and then Ulcers follow in the Womb, and barrenneſs follows; unleſs the womans Flowers do happen to flow for ſeven or eight days together, by which the woman is freed from the diſeaſe; or elſe they break out to the parts above the groin without any tumor, and burſt forth a little above the Hypochondrium, and then the woman ſeldom lives, or elſe there will appear after ſome few days a great ſwelling in the Groyn, without a head of a red colour, becauſe the Fleſh is there filled up with the Blood.

When it inclines to yellowneſs, or greenneſs, the diſtemper comes of Choler; when to a blackneſs and blewneſs, from Melancholy.

Of the inordinate Flux of the Flowers.

THE diſorderly Flux of the Courſes is either the coming of them down before their time, or elſe the ſtoppage of them for ſome time after the uſual courſe

courſe of Nature. They come down ſometimes before their time, partly by reaſon of internal Cauſes, and partly by reaſon of external Cauſes, as falls, blows, and ſuch like caſualties that open the veins: Or from the expulſive facuity of the Womb too much provoked. Firſt, by the plenty of blood, which is known by this, that the blood which is ſent to the womb from all part is fluid, and of its natural conſtitution; ſigns of a Plethora, or fulneſs of blood, are apparent in the Woman. It is Cured by blood-letting if the blood abound by good diet, and frequent though gentle exerciſe. Secondly, it proceeds from the Acrimony and ſharpneſs of the blood which is known by the hot temper of the body, the blood it ſelf is more thin and yellowiſh. It muſt be Cured by evacuating Medicines, as Rheubarb, and ſuch things as temper the blood, whereof we have already ſpoken.

It comes alſo when the retentive faculty of the womb grows lank, which may be known by the looſeneſs of the Veſſels of the Womb, beſides a moiſt and faint habit of the body: In the Cure, beware of things which are too Aſtringent; baths, wherein the force and ſtrength of Iron may be effectual, may with ſafety be uſed. The ſubſiſtence and ſtay of the Courſes beyond the accuſtomed time, proceeds from a fruſtration of the expulſive facuity; as when there is ſmall ſtore of blood, which is known by this, that the Woman is not troubled with the ſtay of the Courſes; and eſpecially, if ſhe have over-exerciſed her ſelf, or uſed a ſpare diet before. Secondly, the thickneſs of the blood, which is known by the whiteneſs and clammineſs thereof. In the performance of the Cure, you muſt purge before too much blood be gathered together: Next, the Courſes are to be attenuated, for the performance of which, *Calamint* and *Mercurialis* are to

be

be moſt commended. In this Caſe ſcarification of the heels is not amiſs.

There is another difference of this Diſeaſe, which ariſes from the weakneſs of the expelling faculty, cauſed either by the frigid diſtemper of the Womb, of which we have ſpoken already; or by a kind of numneſs thereof, of which we ſhall ſpeak anon.

Of the over abundance of the Courſes.

THE over much flux of the Courſes is either a more abundant, or a more laſting Purgation of the Courſes, through ſome defect, either in the blood, or the womb, or the veins of the womb.

The ſigns are evident, *viz.* want of Appetite, Crudities, a bad colour in the face, a ſwelling in the feet, and the reſt of the body, a waxing lean of the body; and in brief, a general ill habit of body.

The Cure (if it be of any continuance) is difficult; if it happen to an aged woman, there is none at all. It requires a revulſion, or drawing back of the blood, interception, and incraſſation, or thickning thereof, and a cloſing up of the Veſſels by aſtringent Medicines. Yet obſerve that they muſt be ſtopt by degrees. To this effect, you may take this Powder.

Take of the ſeed of White Henbane, red Coral, of each half a dram, white Camphor half a ſcruple, and give the quantity of half a dram at a time; powder of Amber, Dragons-blood, Bloodſtones, Red Coral, Lettice ſeed, of each one dram, Balauſt two ſcruples, *Bole armoniack* two drams, given in three ounces of Plantain-water, Aſſes milk heated with Steel. You may externally alſo apply a girdle made of the bruiſed leaves of Baresfoot.

Of this Diſeaſe there are many differences: Sometimes it happens from the blood which is derived from the bottom of the Womb, where for the moſt part lies the

the blackeſt and moſt clotted blood; or from the neck of the Womb, which is more red and fluid. Another difference ariſeth from the plenty of blood, which appears by this, that the Veſſels are either broken or much opened, eſpecially in thoſe women who have had a ſtoppage in their Courſes for a time, which preſently break out again. The ſigns of this are evident; that is to ſay, a fulneſs of blood in the body; beſides that, the blood which comes forth eaſily curdles.

In the Cure, you muſt have recourſe to blood-letting, which if you do for evacuation, it muſt be done in the Hepatick Vein: If the woman be weak, in *Salvatella* of both hands. In the next place the uſe of Cupping-Glaſſes is to be commended, being applied with ſcarification to the back, *&c.* Or, without ſcarification to the Breaſt, being uſed again when the woman is troubled with difficulty of breathing. In the third place, ligatures and frictions of the Arms are to be uſed.

Another difference of this diſeaſe ariſes from a ſharp blood, which is known by the gnawing of the humor upon the Veſſels. In the Cure, you muſt purge with ſyrup of Roſes ſolutive, or with leaves of *Sena*; a peſſary of Sows dung and Aſſes dung, which is made up with Plantain water, and the muſcilage of the ſeed of Quinces, is here of uſe if need require.

Another difference ariſes from a ſerous and watry blood; for either the Liver is weakned, or the Veins ſo debilitated, that it cannot attract the ſerous or wheyie humour in the blood: in this caſe, the blood flows not forth in ſuch a quantity, nor is eaſily curdled: If a Cloth be dipped in it, and then dried in the ſhade, it preſently diſcolours. In the Cure hereof you muſt look to the rectifying of the weakneſs of the

Reins and Liver with convenient remedies, for which purpoſe the Livers of Foxes, Calves, Hens, *&c.* are very good.

Sometimes from a Rupture of the Veins, which proceeds either from a fulneſs of blood, or from Cauſes that do vehemently ſtir up the blood, eſpecially from hard labour; if it be needful, you muſt let blood, and apply conglutinating Medicines.

Or from a gnawing of the Veſſels, which is known by this, that ſometimes there flows forth little blood, and that purulent, and full of the wheyie or ſerous humor. It ariſes from a ſharp and corrupt blood, and ſometimes from the uſe of ſharp Medicines. Among the aſtringent Medicines, the root of *Filipendula* is much to be commended, or a decoction of the ſame

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Of the Whites and Gonorrhea in Women.

THE Whites is an inordinate eruption of an excrementitious humour collected together through ſome vitiouſneſs of the blood. It affects Women chiefly, and ſometimes alſo Virgins, of which there are Examples: Yet it is more often in women, eſpecially if they be of a moiſt conſtitution, and live an idle and delicate life, eating ſuch things as are cold and moiſt. Old women alſo are affected herewith through the abundance of Flegm, and the weakneſs of the concoctive faculty.

It differs from the Gonorrhea, becauſe in that the ſeminal matter is white, and thicker; and flows by long intervals, and iſſues forth in a leſſer quantity from a nocturnal pollution; for that is joyned with venereal imaginations, and only happens in the time of ſleep. It differs from the diſcolouring of the Flowers; for they though not exactly, do always obſerve their

times

times of Flowing. Beſides, they happen not to Women with Child, or ſuch whoſe Courſes are ſtopped. It differs from the putrid humour that iſſues from the Ulcers of the Womb, becauſe that is joyned with the ſigns of an Ulcer, and the putrefaction is thicker and whiter; if it be mattery, it is coloured with blood, and iſſues forth with pain.

The Cure of this muſt be haſtned, becauſe in a ſhort time it endangers the making of women barren, cauſing them to be lean, to fall into a Conſumption, Melancholy, the Dropſie, fall of the Womb, Swoonings, and Convulſions; which is the cauſe that though it be not hard to be cured in the beginning, yet it is afterwards very difficult; for by this means the whole body accuſtoms it ſelf to ſend forth its excrements this way, and the Womb being now weakned, gathers excrements apace.

Sometimes it proceeds from the whole body, and then you may perceive the ſigns of an ill humor through the whole body. In the Cure of this, you muſt avoid blood-letting, for that the bad humor muſt not be recalled to defile the blood; beſides, that the diſeaſe is a ſufficient weakning and conſuming of the body. The humor is diſcuſſed by the decoction of *Guaiacum* and *China*, and Lentisk-wood. For the drying up of the humor, the Root of *Filipendula* doth very much conduce. For aſtringent Medicines you may uſe chiefly the powder of dead men's bones, the aſhes of Capons-dung in rain water. The Patient muſt avoid ſleeping upon her back, leſt the heat of the Lungs ſhould carry the humors toward the Womb: Frictions alſo of the upper parts, for the diverſion of the humor may be uſed.

Sometimes it is cauſed by the Womb it ſelf, and then there will appear ſigns of the affection of the

Womb, and the Flux is not ſo great. For the Cure of this, Suffumigations of Frankincenſe, Labdanum, Maſtick, and Sanders are very requiſite.

Of the Green-Sickneſs.

THE Green-Sickneſs is a changing of the colour of the Face into a green and pale colour, proceeding from the rawneſs of the humors. The ſigns of this appear in the Face, to which may be added a great pain in the Head, difficulty of breathing, with a palpitation of the heart, a ſmall and thick beating of the Arteries in the Neck, Back, and Temples; ſometimes inordinate Fevers through the vitiouſneſs of the humors, loathing of Meat, Vomiting, diſtention of the Hypocondriack part, by reaſon of the reflux of the menſtrous blood to the greater Veſſels; a ſwelling of the whole body by reaſon of the abundance of humors, or of the Thighs and Legs above the heels, by reaſon of the abundance of ſerous humors.

The Cauſe is the crudity and rawneſs of the humor, and quantity withal, ariſing from the ſuppreſſion of the Courſes through the natural narrowneſs of the veſſels, or through an acquired narrowneſs of the veſſels by the eating of Oatmeal, Chalk, Earth, Nutmegs, and drinking of Vinegar; or from the obſtruction of the other bowels. Hence ariſes an ill concoction in the bowels, and the humors are carried into the habit of the body, or become habitual thereunto.

The Cure is performed by the letting of blood, eſpecially in the heel; if the Diſeaſe be of any continuance, by Purgation, preparation of the humour being firſt conſidered; which is performed by the decoction of *Guaiacum*, with Cretan Dittany; purging of the humor is performed with Agarick, Aloes Succotrin, with the juice of Savin; for the unobſtructing of the humor,

humor, prepared Steel, the root of Scorzonera, Bezoarſtone, in diet, Vinegar is utterly to be avoided.

The Cure of this Diſeaſe is performed by opening Obſtructions, by purging off vitious Humours, by correcting the intemperies of the Bowels, and by ſtrengthening them. Firſt therefore, a gentle purging Medicine muſt be given, that is agreeable to the Conſtitution, that the firſt region may be emptied, and if the Belly be bound, a Gliſter muſt be given firſt of all, afterwards bleeding muſt be ordered, unleſs the Diſeaſe is very inveterate, and the Maid be inclined to a Cachexy. But a Vein in the Arm muſt be opened, tho' the Courſes are ſtopt; for at that time, if you bleed in the Foot, the obſtructions of the Veins, and of the Womb would be increaſed. That quantity of Blood being taken away, that is neceſſary, proper purges muſt be uſed.

Take of the Pill Coch. major two ſcruples, of Caſtor powdered two grains, of Peruvian Balſom four drops, make four Pills, let her take them at five in the Morning, and ſleep after them if ſhe can. Let theſe Pills be repeated twice or thrice every Morning, or every other Morning, according to the ſtrength of the ſick, and their operation.

After the purging Pills let her take the following.

Take of the fileings of Steel eight grains, with a ſufficient quantity of extract of Wormwood, make two Pills to be taken in the Morning, and they muſt be repeated at five in the Afternoon. She muſt continue this Courſe for a Month, drinking preſently after the Pills a draught of Wormwood-wine.

If a Bolus be more pleaſing,

Take of the conſerve of Roman Wormwood, and of the conſerve of the inner peell of Oranges, each one ounce; of candied Angelica, and Nutmegs candi-

ed, and of Venice Treacle, each half an ounce, of Ginger candied two drams, with a ſufficient quantity of Syrup of Oranges make an Electuary, take of this Electuary one dram and an half, of the filings of Steel well powdered eight grains, with a ſufficient quantity of Syrup of Oranges, make a Bolus to be taken in the Morning, and at five in the Afternoon, drinking upon it a draught of Wormwood wine.

Of the ſuffocation of the Matrix.

THE ſigns of the Suffocation of the Womb, are a wearineſs of the whole body, with a weakneſs of the Thighs; a paleneſs and ſadneſs of the Face; a nauſeouſneſs though ſeldom vomiting; oftentimes a loathing and diſtate of Meat, and that ſometimes with a grumbling and noiſe in the Belly, and ſometimes without.

The ſigns of the preſent Diſeaſe are, that when the Vapours are carried up to the Heart, and do there ſtop the vital Spirits, a light ſwooning follows, the Pulſe changes and is little, the Body grows cold, all the ſpirits flying up into the Heart; the Vapour being thruſt up to the Head and Chaps, the Chaps are many times ſet faſt, the Patient ſeeming to be ſtifled; the motion of the Breaſt and Diaphragm is diſturbed and hindred, ſo that the breath is almoſt ſtopt, the Patient living only by tranſpiration. Sometimes there is joined with it a kind of Uterine fury, with talking and anger: Sometimes it cauſes other madneſs; ſometimes the Woman falls into a dead ſleep, which makes her ſeem as though ſhe were dead.

It differs from the Epilepſie, becauſe in that the Convulſive motions are more general; nor is there any memory of thoſe things which happen about them after the Fit; the Pulſe is great, and the Mouth of the Par-

ty affected fomes with a froth: It differs from the Apoplexy, becauſe in that the Fit comes ſuddenly without any notice; and the Patient is affected with a kind of ſnorting, and there is ſuch a Reſolution of the parts, that they feel not although they be pricked: It differs from a Syncope, in that there are no ſigns when the Fit will be, the Pulſe ceaſes to the apprehenſion, and the Patient is troubled with cold ſweats. They differ from dead people by ſneezing, which may be provoked by putting ſomething for that purpoſe into the Noſe.

The cauſe of this is a venemous, ſubtle, and thin Vapour, piercing in one moment through the whole body, and carried up from the matter in the Womb, corrupted after a peculiar manner, either by it ſelf or from external means, ſuch are perfumes, anger, fear, *&c.* and not only aſcending through the veins, but alſo through all the other breathing holes, and ſecret paſſages of the body.

The Cure is doubtful if it have poſſeſſed old Women for a time, for it begets weakneſs, conſumes the ſtrength, and ſhews abundance of humour; or if it poſſeſſeth Child-bearing Women, either after a difficult Travel, or after an Abortion; or if it poſſeſſeth Women with Child, becauſe it induces fear of Abortion; there is more hope, if the act of Reſpiration be not too much impeded, and if the Fits do not return too often.

The Cure regards firſt the time of the Fit, being performed firſt by means of interception, which may be doné by binding the Belly under the Navel with a girdle made of the skin of a Hart, killed in the very act of Copulation. Secondly, by keeping the natural Spirits awaked and rouzed up by painful friction, by pulling the hairs of the Privities with violence and ſuf-fumigations made with Partridge feathers burnt, as al-

ſo Eel-skins, the application of Aſſa fætida and Oil of Tartar to the mouth. Thirdly, by way of revulſion of the humour, by Frictions and Glyſters diſpelling the winds, and the application of Cupping-glaſſes with much flame, firſt to the Thighs, and then to the Hips, putting ſweet things into the Privities; ſuch as are Oil of Sivet half a ſcruple, Oil of Nutmegs one ſcruple: Fourthly, by diſcuſſion of the humour, which is performed inwardly by the Oil of white Amber, with the pouder of Walnut Flowers, extract of Caſtor; externally by an Emplaiſter of the fat of a black Heifer, Sclarea boiled in butter, adding to it a ſufficient quantity of Tachamahacca and Caranna: After the fit is paſt, evacuation is to be regarded, firſt with purgation, for which purpoſe it will not be amiſs to uſe theſe enſuing Pills: Take Siler mountain, Pennyroyal, Madder, the innermoſt part of Caſſia Pipe, Pomegranate Kernels, Piony roots, and Calamus, of each three drams; Muſcus and Spike of India, of each half a dram; then make Pills thereof with the juice of Mugwort, of which ſhe may take every day, or every other day, before Supper. If the diſeaſe proceed from the terms, let the Woman affected take an Ounce of Agarick pouder'd in Wine or honied water, or a dram of Agnus Caſtus powder'd with an ounce of Honey of Roſes: The Womb is alſo to be ſtrengthned by the internal and external application of ſuch things as reſiſt the malignity of the Diſeaſe; among which are numbred, Fæcula Brioniæ, and Caſtor: The difference of this Diſeaſe conſiſts in this, that ſometimes it happens that it is occaſioned by the retention of the Seed, which is known by this, that the ſymptoms of the Diſeaſe are more violent; and after the fit is paſt, there flows out of the Womb a matter like to that of the ſeed. It is cur'd by evacuation of the ſeed, ſuch as are Rue, and Agnus Caſtus,

ſtus, and anointing with odoriferous ſalves, eſpecially if the woman be to live without the uſe of man.

If it come from the ſuppreſſion of the terms, which is known by the Courſes being mingled with a melancholy blood, take powdered Agaric, a dram of Pioney ſeeds, or the weight of a dram and a half of Triphera magna.

But take this for a ſecret, that for a married Woman in caſe of the preſent ſuffocation, there is nothing better than for the Man to anoint the top of his Yard with a little Oyl of Gilliflowers, and Oyl of ſweet Almonds together, and ſo to lye with her; for this aſſuredly brings down the Matrix again.

This Diſeaſe is very frequent, the Procatartick or external Cauſes of it, are either violent motions of the body, or, which is much oftner, vehement commotions of the Mind from ſome ſudden aſſault, either of Anger or Grief, or the like Paſſions. Therefore as often as Women are troubled with this or that diſorder of Body, the reaſon whereof cannot be deduced from the common Axioms; for finding out Diſeaſes, we muſt diligently enquire whether they are not chiefly afflicted with that indiſpoſition which they complain of, when they have been diſturbed in their minds, and afflicted with grief; which if they confeſs, we may be fully ſatisfied that this diſorder proceeds from this Diſeaſe we are now ſpeaking of; eſpecially if Urine as clear as Chryſtal evacuated copiouſly ſome certain times, makes the Diagnoſtick more manifeſt. But to theſe diſorders of the Mind, which are uſually the occaſions of this Diſeaſe, is to be added emptineſs of the ſtomach, by reaſon of long faſting, immoderate bleeding, and a Vomit or Purge that worked too much; and certainly this Diſeaſe proceeds from a con-

fuſion of the Spirits, upon which account too many of them in a crowd, contrary to proportion, are hurried violently upon this or that part, occaſioning Convulſions and pain, when they ruſh upon parts indued with exquiſite ſenſe, perverting the functions of the Organs, both of that into which they thruſt themſelves, and alſo of that from whence they departed, both being much injured by this unequal diſtribution, which is quite contrary to the Oeconomy of Nature.

The Origen and Antecedent Cauſe of this confuſion, is a weak conſtitution of the Spirits, whether it is natural or adventitious; for which Reaſon they are eaſily diſſipated upon any occaſion, and their Syſtem ſoon broke: For as the outward Man is framed with parts obvious to ſenſe, ſo without doubt the inward Man conſiſts of a due Series, and as it were a Fabrick of the Spirits, to be viewed only by the eye of Reaſon; and as this is nearly joyned, and as it were united with the conſtitution of the Body, ſo much the more eaſily or more difficultly is its frame diſordered, by how much the Conſtitutive Principles that are allotted us by Nature, are more or leſs firm. That the ſaid Confuſion of the Spirits is the cauſe of Hyſteric Diſeaſes, will appear by Mother-Fits, wherein the Spirits are crowded in the lower Belly, and ruſhing together violently towards the Jaws, occaſion Convulſions in every region thro' which they paſs, blowing up the Belly like a great Ball, which is yet nothing but the rowling together or conglobation of the parts ſeized with the Convulſion, which cannot be ſuppreſſed without great violence. The external parts in the the mean while, and the Fleſh being in a manner deſtitute of Spirits, by reaſon they are carried another way, are often ſo very cold, not only in this kind, but in all other kind of Hyſteric Diſeaſes, that dead

Bodies

Bodies are not colder, but the Pulſe are as good as thoſe of People that are well; nor is the Womans life in danger by this cold, unleſs it is occaſioned by ſome very large evacuation going before.

And the inordinate agitation of the Spirits diſturbing the blood, is the cauſe of the clear and copious Urine; for when the Oeconomy of the blood is interrupted, the Sick cannot long enough contain the ſerum that is imported, but lets it go, before it is impregnated with ſaline particles, whereby the Citron colour is to be imparted to it, whereof we have daily experiment in thoſe that drink much, eſpecially of thin and attenuating Liquors; for then their Urine is very clear; in which caſe, the blood being over-power'd by that quantity of ſerum, and being wholly unable to retain it, puts it off quite clear, not yet died by the juice of the Body, by reaſon of its too ſhort ſtay.

As to the Cold, by which the external parts are ſo often chilled, it is very manifeſt that that happens, becauſe the Spirits forſaking their ſtations too officiouſly, intrude themſelves into this or that part. Nor is it to be doubted, that weeping and laughing fits, which often ſeiſe hyſterical women without any occaſion, are procured by the Animal Spirits forcing themſelves violently upon the Organs that perform theſe Animal functions.

And now I ſuppoſe it is manifeſt, that this whole Diſeaſe is occaſioned by the Animal Spirits being not rightly diſpoſed, and not by ſeed and menſtruous blood corrupted, and ſending up malignant Vapours to the parts affected, nor from I know not what depravation of the juices, and congeſtion of acrid humors as others think, but from thoſe Cauſes we have aſſign'd; for that the fomes of the Diſeaſe does not lurk in matter, will plainly appear by this one inſtance, *viz.*

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viz. A Woman that uſed to enjoy perfect health, being delicate, and of a thin habit of body, if ſhe chance to be weakned, and exhauſted by ſome error, or by ſome ſtrong Vomit or Purge, will certainly be afflicted with ſome one of thoſe Symptoms that accompany this Diſeaſe, which would rather be removed, than occaſioned by ſuch Vomiting or Purging, if the fomes of the Diſeaſe was contained in matter. The ſame may be ſaid of a great loſs of blood, whether it is taken away by opening a vein, or flows immoderately in Labour; or of emptineſs, or too long abſtinence from Fleſh; all which would rather prevent hyſteric Diſeaſes, than occaſion them, if the fomes of them was involved in ſome matter; whereas on the contrary, nothing does ſo conſtantly occaſion this Diſeaſe, as theſe evacuations. But tho' it is apparent enough, that the Original fomes of this Diſeaſe is not lodged in the humors, yet it muſt be confeſſed that the confuſion of the Spirits produces putrid humors in the Body, by reaſon the function, as well of theſe parts which are diſtended by the violent impulſe of the Spirits, as of thoſe which are deprived of them, are wholly perverted; and moſt of theſe being as it were ſeparatory Organs deſigned for the reception of the impurities of the blood, if their functions are any way hurt, it can not be but a great many feculencies will be heaped up, which had been elimmated, and ſo the maſs of blood purified, if the Organs had performed their office, which they had certainly done, if a due Oeconomy of the Spirits had invigorated them. To this Cauſe is to be attributed great Cachexies, loſs of appetite, a Chloroſis, and the White Fever in young Women, which is a ſpecies of hyſteric Diſeaſes, and the ſource of many miſeries.

From

From what has been ſaid, it is very manifeſt that that is the chief indication in this Diſcaſe, which directs the corroboration of the blood, that is the Fountain and Origin of the Spirits, which being done, the invigorated Spirits can preſerve that tenure that is agreeable to the Oeconomy of the whole body, and the particular parts; and therefore when the confuſion of the Spirits has vitiated the humors by long continuance, it will be proper, firſt to leſſen thoſe humors ſo corrupted by bleeding, and purging, if the Patient has ſufficient ſtrength before we endeavour to corroberate the blood, and which indeed we can ſcarce do, whilſt a feculent heap of humors lies in the way. But foraſmuch as Pains, Vomiting, and Looſeneſs, are ſometimes ſo very ſevere that they will not bear a truce ſo long, until we have ſatisfied the firſt intention of fortifying the blood; therefore ſometimes we muſt begin the Cure by quieting the effects (the cauſe being let alone a little while) with ſome anodyne Medicine, and then we muſt endeavour to rectifie the Spirits, whoſe infirm conſtitution is the cauſe of this Diſeaſe, by which we may again endeavour to Cure ſuch kind of Symptoms. And becauſe experience teaches, that there are many ſtinking things that will repell the inordination of the Spirits, and contain them in their places, which are therefore call'd hyſterics, we muſt make uſe of them when we would anſwer ſuch intentions.

According to what has been ſaid, I order the Sick to be blooded in the arm, and that after bleeding, ſhe be purged three or four Mornings following. The Woman thinks her ſelf worſe ot thoſe days ſhe is blooded and purged; for theſe evacuations promote the confuſion of the Spirits, which I take care to forewarn her of, that ſhe may not deſpair, the Diſeaſe of it ſelf being

being apt to incline her ſo to do: But however thoſe ill humours heapt up by the long continuance of the Diſeaſe, are in ſome ſort to be evacuated, before we can well anſwer the prime intention. After theſe evacuations, ſome ſteel Remedy muſt be preſcribed, to be taken about a Month, to comfort the blood, and ſo conſequently the Spirits, that proceed from it, and nothing will more certainly anſwer your intention in this caſe than ſteel; for it raiſes a volatile ferment in the vapid and languid blood, whereby the weak Spirits are rouſed, that before were kept down by their own weight; and this is very manifeſt, for as often as Chalybeats are given in the Green Sickneſs, the Pulſe are preſently greater and quicker, and the outward parts grow warm, and the pale and dead Countenance is changed, and becomes freſh and lively. But here we muſt take notice, that bleeding and purging muſt not always be uſed before Chalibeats, or when the Woman is weak, and almoſt worn out by the long continuance of the Diſeaſe, they may and ought to be omitted, and you muſt begin with ſteel, which muſt be well minded.

I think ſteel is moſt conveniently given in ſubſtance, and as I never obſerved, nor heard, that ſo taken it ever injur'd any perſon, ſo I have been fully ſatisfied by frequent experience, that the bare ſubſtance performs the Cure ſooner, and better than any of the common Preparations of it; for buſie Chymiſts make this, as well as other excellent Medicines worſe rather than better, by their perverſe and over-officious diligence. I have alſo heard, and if it be true, it much ſtrengthens our aſſertion, that the crude Mine, as it is digg'd out of the Earth, is more effectual in curing Diſeaſes, than Iron that has paſs'd the Fire, and bin purified by fuſion: So the Author affirms, but I have not yet try'd whether it be ſo or not. This I certainly know, that

there

there is no excellent and powerful Remedy, which has not received its chief Vertues from Nature: Upon which account, grateful Antiquity call'd excellent Medicines God's handicraft. Next to the ſubſtance of the ſteel, I chuſe the Syrrup of it, prepared with the fileings of Steel or Iron, infuſed in the cold in Rheniſh Wine, 'till the Wine is ſufficiently impregnated, and afterwards ſtrained, and boiled up to the conſiſtence of a Syrrup, with a ſufficient quantity of Sugar. Nor do I uſe any purging Medicine at ſet times, during the whole Chalybeat courſe, for I think the Vertue of the Steel is deſtroy'd by a purge in hyſterical Diſeaſes; and when the chief deſign is to reduce the Spirits to order, and to renew and confirm their Syſtem.

If any one objects that fileings of Steel may hurt thoſe that take them, by ſticking in their Bowels, unleſs they are purged now and then; I anſwer firſt, that I never found any ſuch thing in any one, and it is much more probable, that being involved in the ſlime, and with the Excrementious humours of the parts, they ſhould at length paſs away with them, than when they are exagitated by purging Medicines, which occaſion unuſual compreſſions, twiſting and contraction of the guts, whereby the particles of the ſteel, thruſt upon the coats of the Bowels, may penetrate deeper into them. When the patient is in a Steel courſe, remedies commonly call'd Hyſterics are to be uſed, as it were by the by, to comfort the Blood and animal Spirits; in that manner and form, which is moſt agreeable to the ſick. But if ſhe can take them in a ſolid form, they will more powerfully retain the Spirits in their office and place, than things that are liquid; for the very ſubſtance affects the Stomach longer with its ſavour, and works more forcibly upon the body, than either decoctions or infuſions. Being about to anſwer all the indi-

cations

cations I have touched upon above, I uſe to preſcribe theſe few and common things, which commonly do what I deſire. Let eight ounces of blood be taken from the Arm, the next Morning let her enter upon the uſe of the Pills of Coch. Major and of Caſtor, as they are mentioned in the Chapter of the Green-Sickneſs, and let them be repeated, as it is there ordered. Take of Galbanum diſſolved in tincture of Caſtor, and ſtrained three drams, Tachamacha two drams, make a Plaiſter to be apply'd to the Navel.

Take of black Cherry-water, of Rue-water, and compound Briony-water, each three ounces, of Caſtor tyed up in a Rag, and hanged in a glaſs half a dram, of fine Sugar a ſufficient quantity, make a Julep, whereof let her take four or five ſpoonfuls when ſhe is faint, dropping into the firſt Doſe, if the Fit is violent, twenty drops of Spirit of Harts-horn.

After the Purging Pills are taken, let her uſe the other Pills made of fileings of Steel and extract of Wormwood, mentioned in the Chapter of the Green-ſickneſs, according to the directions there ſet down; or ſhe may take the Bolus there mention'd, if ſhe likes a Bolus better than Pills.

Take of choice Myrrh and Galbanum, each one dram and an half, of Caſtor fifteen grains, with a ſufficient quantity of Peruvian Balſome, make twelve Pills of every dram; let her take three every Night, and drink upon them three or four ſpoonfuls of compound Briony-water thro' the whole Courſe of this proceſs.

But if the Pills laſt preſcribed move the Belly, which ſometimes happens in Bodies that are very eaſily purged, by reaſon of the Gum that is in them, the following are to be uſed.

Take of Caſtor one dram, of volatile Salt, Amber, half a dram, with a ſufficient quantity of extract of Rue, make

make 24 ſmall Pills, let her take three every Night.

But it is to be noted that Steel Medicines in whatſoever form or Doſe they are taken, occaſion ſometimes in Women great diſorders both of Body and Mind, and that not only on the firſt days, which is uſual almoſt in every body, but alſo almoſt all the time they are taken; in this caſe the uſe of Steel muſt not preſently be interrupted at thoſe times, but Laudanum muſt be given every night for ſome time in ſome hyſteric water, that they may the better bear it; but when the ſymptoms are mild, and it ſeems that the buſineſs may be done without taking ſteel, I think it ſufficient to bleed, and to purge three or four times, and then to give the altering hyſteric Pills above-mentioned, Morning and Evening for ten days.

It is to be noted that ſome Women do ſo abhor hyſteric Medicines, that they are much injured thereby, therefore they muſt not be given to ſuch.

If the blood is ſo very feeble, and the confuſion of the Spirits ſo great, that ſteel ordered to be us'd, according to the method preſcribed is not ſufficient to cure the diſeaſe, the Patient muſt drink ſome mineral waters impregnated with the Iron Mine, ſuch as are *Tunbridge*, and ſome others lately found out. But this is more eſpecially to be obſerved in drinking of them, *viz.* That if any Sickneſs happens, that is to be refer'd to hyſteric ſymptoms, in this Caſe the Patient muſt forbear drinking them a day or two, 'till that ſymptom that hindered their paſſage is quite gone.

But if the Diſeaſe by reaſon of its obſtinacy will not yield to ſteel-waters, the Patient muſt go to the Bath; and when ſhe has uſed theſe waters inwardly three Mornings following, the next day let her go into the Bath, and the day following let her drink them again; and ſo let her do by turns for two whole Months.

Venice Treacle alone, if it be uſed often, and a long while, is a great remedy in this Diſeaſe.

Spaniſh Wine medicated with Gentian, Angelica, Wormwood, Centaury, the yellow rind of Oranges, and other Corroboratives infus'd in it, does a great deal of good, ſome ſpoonfuls of it being taken thrice a day, if the woman be not of a thin and cholerick habit of Body.

The Peruvian-Bark alſo wonderfully comforts and invigorates the Blood and Spirits, a Scruple being taken Morning and Evening. But if any of the Remedies above mention'd do not well agree which often happens in cholerick and thin Conſtitutions, then a Milk Diet may be uſed; but nothing does ſo much ſtrengthen the Blood and Spirits, as riding much on Horſeback every day for a long while. If the Diſeaſe be ſuch, or ſo great a one, that it will not bear a truce 'till it may be cured with Medicines that corroborate the Blood and Spirits, we muſt preſently make uſe of hyſteric Remedies, as Aſſa-fætida, Galbanum, Caſtor, Spirit of Sal-Armoniack, and whatever elſe has a filthy and ungrateful ſmell.

To conclude, if ſome intolerable pain accompanies this Diſeaſe, or if their be violent Vomitings, or a Looſneſs, then beſides hyſteric Medicines above mentioned, Laudanum muſt be uſed, which is only able to reſtrain theſe ſymptoms. But in quieting theſe pains which vomiting occaſions, we muſt take great care that they are not mitigated, either by Laudanum, or any other Paregorick, before due evacuations have been made, unleſs they almoſt exceed all humane patience; but if the Sick has vomited a great while, you muſt give Laudanum without delay, and ſuch a doſe as is not only equal to the violence and duration of the ſymptom, but ſuch an one as is ſufficient to vanquiſh it.

Of

Of Barrenneſs.

BArrenneſs is an impotence to conceive, coming from defect either of the Genitals, or of the blood, or of the menſtruous blood.

Firſt, through the defect of the Genitals, either by the cloſing up of the Orifice of the womb, which may be cut and opened by Art; or through the narrowneſs of the parts, for ſo they will not admit the Yard; or by reaſon of ſome Ulcers or Excreſcencies in the neck of the womb. Or by reaſon of ſome fault in the ſeed, either the woman being too young, or too old, or through ſome diſtemper in the Veſſels dedicated to generation, and then the woman perceives very little or no pleaſure in the act of Copulation. The Cure of this is referred to the Chapter of the diſtempers of the womb.

Or when there is not that due proportion of ſeed which ought to be in both parties, which chiefly ariſes from the uſe of thoſe things that extinguiſh barrenneſs, as Mint, Rue, Camphire.

Or from Inchantments; and then the man cannot lye with his wife; or though he ſhould, yet cannot emit the ſeed: Againſt which it is affirmed that the drinking a draught of cold water that drops from the mouth of a young Stone-horſe as he drinks, and ſaved in a little veſſel, is very potent.

Or when the womb doth not draw the ſeed which is ejected, and that by reaſon of ſome cold and moiſt diſtemper; in which caſe all ſorrow, anger, and much ſleep are to be avoided; as alſo the eating of Milk, freſh Cheeſe, and any thing that is made of dough. Neither is ſhe to eat Endive, Spinage, Beets, Lettice, Nuts, Cherries, Purſlane, Onions, Garlick, or ſuch like; nor much broth, vinegar, and fat fleſh. In the

next place, the womb muſt be cleanſed from over-abundance of moiſture, with ſyrup of Wormwood, with the decoction of Harts-tongue, Fennel, Cumin, and Aniſeed.

After this take once every 14 days, a dram of bleſſed Pills, faſting five hours after them.

Take alſo of theſe following Pills. Take of Labdanum, Agaric, Wax, and Sheep ſuet tryed, of which you may make Pills to take two or three of them every morning, or uſe this confection: Take ſhaven Ivory, Aſh keys, yellow and wild Rape-ſeed, Siler mountain, with red and white Behen, of each one dram, Cinamon, Galingale, long Pepper, Cloves and Mace, Balſam-wood, Roſemary-flowers, Blattæ, Byzantiæ, Marjoram, Penny-royal, of each four ſcruples, Baulm, Bugloſs, Citron Pils, of each two ſcruples, Pearls one ſcruple, Musk 2 grains, white ſugar twenty four ounces; ſeeth this with Malmſey, and make thereof a Confection.

Or becauſe of ſome Diſeaſes in the parts; where note, that too much fatneſs of the Call doth cloſe the mouth of the womb: ſuch women muſt not ſleep much, eſpecially in the day time; they muſt uſe ſtrong Clyſters that are warm and dry, and purge often.

Or when the Womb doth not attract the ſeed when it is caſt in; which proceeds from a moiſt intemperance, which is by the looſeneſs of the fibres of the Womb, ſo that the Womb cannot contract it ſelf; which is cured as in the moiſt diſtemper: Or by reaſon of the thickneſs of the Womb; for then the blood that increaſes the ſeed doth not ſlide down to that place. The cure hereof requires a thin diet, purging and ſweating; or by reaſon of the ſlipperineſs thereof, which happens by reaſon of the running of the whites in women: The cure whereof conſiſts in the ſtopping

of

of the whites, which hath been already treated of, or by reaſon of the gaping of the Orifice, which hath been occaſioned either by difficult birth, or by ſome abortion. The cure is performed by aſtringent Medicines, among which the chiefeſt are the fomentation of Lentisk and Myrtle; or by reaſon of ſome ſudden cough or ſneezing, immediately after copulation, by which the ſeed is ſhaken forth. Or when the Womb doth not alter the ſeed that is caſt in, through an immoderate cold diſtemper.

Sometimes through heat, and then it would be requiſite to avoid hot air, and to keep the part about the womb cold; the eating of hot meats and ſpices muſt be avoided. Purge after blood-letting in the Baſilick vein of the right hand, with *Electurium de Epythymo*, and juyce of Roſes, of each two drams and a half, whey four ounces, mix them well together, and take them in the morning, ſleeping on, and faſting four hours upon. Purge alſo with *Triphera Saracenica*, and Rheubarb, with potions prepared and mixed with ſyrup of Roſes, Violets, and Endive. Take *Piſtacia*, *Eringo's*, of each half an ounce, of Saffron a dram, *Lignum Aloes*, *Galangal*, *Avens*, *Mace*, red and white *Behen*, Baulm-flowers, of each four ſcruple, ſhavings of Ivory, and Caſſia rinds, of each two ſcruples, ſyrup of Ginger confected twelve ounces, white Sugar ſix ounces; ſeeth theſe together with the ſyrup in 12 ounces of Baulm-water, untill it be all boyled away; when it is cold, put ſome more water to it, and ſtir them together; and at laſt of all, mix with it a ſcruple and a half of Musk and Amber: of this Conſerve let the woman take thrice a day; to wit, in the morning, an hour before ſupper, and an hour after dinner.

Or it proceeds from obſtruction of the Flowers; in which caſe, firſt let blood in the Baſilick vein, then

purge with *Opoponax*, and *Hiera Compoſita*, of each half a dram, to be made up into ſeven Pills, to be taken in the morning, ſleeping upon them an hour and a half, with a draught of ſugar'd water five hours after; or with a potion of ſyrup of vinegar compounded, ſyrup of *Hemp agrimony*, of each three quarters of an ounce; Feverfew, Mugwort, and *Elecampane* roots, of each an ounce, and mix them together: Then ſhe may put up into the Womb a peſſary of Musk, Amber, Aloes Wood, and Aſh keys, of each three grains, Saffron half a ſcruple, Hares rennet as much as ſuffices, which being made up like a good big Tent, ſhe muſt keep a whole day in her Body.

Of the bringing up of Children, and of their Diſeaſes.

Of the Diſeaſes of the Head.

THE Diſeaſes common to Children, are firſt certain little ulcerous riſings, chiefly in the Head; ſometimes in the whole Body; they ariſe from ſome vitious humour either collected in the Womb, or out of the Womb, by reaſon of the badneſs of the milk containing a ſerous, ſalt, and nitrous quality: If there be no ill to be ſuſpected, the humour may be driven forth by giving the Child ſome Syrup of *Fumatory*, or Harts horn burnt: The Nurſe is to be purged, and the matter offending to be tempered with Syrup of Borage, or Fumary: If there be much corruption under the Cruſt of the Scab, the Head of the Child is to bo bathed with ſome ſoftning decoction, and then to be anointed with ſome drying Ointments.

Sometimes they are troubled with an inflamation of the Head, with which is joined a hollowneſs in the fore-part of the Head, and in the Eyes; it may ariſe from the milk, if the Nurſe be ſubject to drink overmuch ſtrong

ſtrong drink; in the Cure, you muſt beware of applying things which are too refrigerating

They are alſo many times affected with a kind of Epilepſie, which proceeds ſometimes from extraordinary frights, from Milk that lies corrupted in the ſtomach, and ſometimes from Worms moving themſelves in the guts; and ſometimes it is the conſequent of other Diſeaſes. The Cure is to be obſerved, partly in the Fit, and partly after the Fit: The Smaragd ſtone, and the Hoof of a wild Elk put into the left Ear are very profitable, and take good effect; vomiting alſo, and this Emplaiſter of white Amber, Frankincenſe, and Maſtick, of each a dram and a half, Galbanum, Opopanax, of each a ſcruple, Miſleto of an Oak two drams, Ambergreece ſix grains, Musk three grains, ſeed of Male *Peonie* half a dram, Labdanum, one dram and a half, a little Oil of Nutmeg, and ſprinkled with the duſt of Cubebs; the forepart of the head may be alſo anointed with Oil of white Amber. Fears and ſtarting in the Child's ſleep, are occaſioned from the putrid Vapours which are carried up with the animal Spirits, and ariſe from the Stomach; therefore they happen to Infants that ſuck greedily. In the Cure, care muſt be taken that the Child do not fill it ſelf too unreaſonably, and provide that good and ſound Milk may be generated, and that the Children be not put to ſleep upon a full ſtomach: The ſtomach of the Child anointed near the orifice with Oil of Quinces, and Maſtick, and Oil of Nutmegs. Before ſleep diſſolve a little roll of *Diamoſch* in Milk, and give the Child; unleſs the Child be over-much troubled with heat, you may give it a little Treacle once in a week; overmuch watching, or weakneſs, is occaſioned by ſharp Vapours which ariſe out of the ſtomach, by reaſon of the badneſs of the Milk; ſometimes it is occa-

ſioned by Feavers, and pain of ſome peculiar parts; there is nothing better than to anoint the ſoles of the Childs feet with Marrow, which hath no danger in it, rather than to give the Child ſtronger *Opiates*. A looking aſquint; in new born Children is cured by putting a Candle oppoſite to the place where the Child caſts its Eyes.

Moiſtneſs of the Ears, by reaſon of the moiſtneſs of the Head, gathers quantity of humours together: The Cure of this muſt not be over-haſty; yet the Urine of Children diſtilled and dropt into the Ear, is a very approved Remedy.

Bigneſs and ſwelling of the Head in little Children.

SOmetimes in Children that are newly born, the Head grows to an extraordinary bigneſs which come to paſs, either by reaſon of abundance of water contained in the ſame, which water is contained, either between the skin and the *Pericraneum*, or between the bone and the *Pericranium*, or between the bone and the Membranes called the *Dura Mater*, and the *Pia Mater*.

Or by reaſon of abundance of Vapours gathered together between the bones and the skin of the head, which cauſe the head to grow to ſuch an extraordinary bigneſs, that it cauſes oftentimes the death of the Child.

If water be gathered together between the bone of the head, and the Membranes of the Brain, it cauſes a giddineſs and Epilepſy to the Infant, without being able to take any reſt. For the Cure of the windy affection you may uſe fomentations, in caſe the wind be contained only between the skin and the *Pericranium*; for which purpoſe, you may take of the leaves of Sage, Betony, *Agrimony*, ſweet ſmelling flag, and wild Margerom, of each a handful; Aniſeed and Fennel ſeed, of each two drams; Camomile flowers, Melilot, and red Roſes, of each one handful; boil all theſe in com-

mon

mon water, adding to it a little Wine, and thereof make a Fomentation for the part affected, which may be aſſiſted with a plaiſter made of Oil of Aniſeeds, and bitter Almonds, of each one Ounce, Oil of Camomile an Ounce and a half, Laurel and Juniper Berries, of each two drams, Aniſeeds and Fennel-ſeeds, of each one dram and a half, of the beſt Wine a pint; boyl them to the conſumption of the Wine, adding to the reſt half an ounce of Venice Turpentine, and as much Wax as is ſufficient: As for the watry diſtemper though it be difficult to Cure, yet you muſt try this Fomentation to digeſt this Humour: Take Wormwood, Betony, creeping Time, Pennyroyal leaves, of each a handful, red Roſe leaves, and leaves of Stœchas, a little handful, Cypreſs Nuts, Orange-flowers, and *Florentine Orrice*, of each two drams, boil them all in a Lye made of Vine-twigs and ſtalks; after which you may uſe this Plaiſter. Take the powder of Bettony, Sage and Wormwood, of each two drams, Oil of Camomile and Roſes, of each two Ounces, *Unguenti Comitiſſæ* one ounce, as much Wax as is ſufficient: But if theſe Remedies profit nothing, the only means left is to open the Head.

Of the Diſeaſes of the Eyes, Ears, and Noſes in Children.

MANY times Children are troubled with a light inflamation in their Eyes, with a certain gum, and thickneſs which hinders them from opening the eyelid: The moſt preſent remedies are, either for the Nurſe to waſh the Eyes with a little of her Breaſt milk, or elſe with a little Plantain and Roſe-water mixt together.

Sometimes the Noſtrils are ſo ſtopt that they are not able to dtaw their Breath, but with much pain. For the Cure of which, the Nurſe muſt moiſten a linnen Cloath in a little Ointment of Roſes, or a little very good *Pomatum*, 'till the hard matter within be diſſolved.

Ma-

Many times there flows a moiſt humor from their heads, which happens to thoſe who have moiſt brains: in the cure of this it muſt be the care of the Nurſe to cleanſe the ears, both within and without; afterwards let her drop into them a little oyl of bitter Almonds, and Honey of Roſes mixt together.

Of certain Ulcers in Childrens mouths.

THere do many times grow a certain kind of Ulcers in Childrens mouths: For the cure of which the Nurſe in the firſt place muſt uſe a good and ſound diet, then muſt the Ulcers themſelves be rub'd with a little Honey of Roſes, and ſyrup of Violets, with a drop or two of Plantain-water; or you may waſh them with half an ounce of Roſe-water, or Plantain-water, in which put half a dram of Vitriol; if they be very red and inflamed, take Brambles, flowers of Pomgranates, Roſes, Sanders, of each two drams, Allum half a dram; boyl them in water, afterwards ſtrain them to the quantity of three ounces, in which diſſolve half an ounce of ſyrup of Mulberries.

If they be white, take Amber, Frankincenſe-wood, Cypreſs-Nuts, Pomegranate flowers, of each two drams, flowers of Roſes and Myrtles, of each half a handful; boyl them in water to the conſumption of four ounces, wherein diſſolve an ounce and a half of Honey of Roſes.

Of certain other Tumours, called Paroulis *and* Eſpoulis.

Paroulis is a little ſwelling, red, and inflamed, and is ingendered commonly of a hot cholerick blood, or elſe from a ſalt flegm that falls down upon the gums, cauſing not only the gums, but the neck and chaps to be ſwelled. For the cure, you may anoint the gums with this oyntment: Take of fine Flower eleven drams, powder of *Tragachanth* one dram, burnt Allum one ſcruple, Roſe-water one ounce; if there be any inflamma-

inflammation, rub the gums with a muſcilage made of the ſeed of Quinces, made with Roſe-water, and Plantain water, adding to it a little ſyrup of *Jujubes*. If the ſwelling be obſtinate, bring it to a ſuppuration with Figs, Raiſins, *Jujubes*, Liquoriſh, and French Barley, well boyled; when it is opened and launced, cleanſe and dry it with hony of Roſes ſyrup of Roſes and Cherries.

The *Eſpoulis* is a little excreſcence of Fleſh hapning between the teeth, but moſt commonly the great teeth. Take the root of Bugloſs an ounce and a half, Plantain, Agrimony a handful, whole Barly a ſmall handful, red Roſes half a handful, Pomgranate flowers 2 drams, 4 Dates, a dram and a half of Liquoriſh; make a decoction and ſtrain it, and then add to it an ounce of ſyrup of Roſes, and Pomgranates, to waſh the place affected: you alſo may waſh it with this Remedy. Take of the juice of Pomgranates and Quinces, of each half an ounce, juice of Barberies and Lettice of each two drams, a little of the decoction of Lentils, and red Roſes.

Of the two ſtrings under the Tongue of a Child,

THere is one of theſe Strings or Ligaments, which appears, reaching from the bottom of the tongue, and extending it ſelf to the top of the tongue; this muſt be cut off firſt with a pair of Cizers, and the place rub'd with a little Moſche Salt.

There is another Ligament which riſes from the root, and extendeth it ſelf to the middle of the tongue, which is more hard and large, which hinders the tongue either from being ſtretched out, or to be moved in the mouth. The Cure hereof belongs wholly to the Chirurgeon.

Of

Of the Cough in Children.

THE Cough in Children comes either from the diſtillation of ſome cold and ſharp humor diſtilling from the brain: If the humor be cold, the Child is alſo troubled with a viſcous and ſlimy Flegm, which lies in the paſſages of reſpiration: If the humor flowing down be hot, the face of the Infant will be red; if it come of a cold humor, the Child muſt be kept indifferently warm, giving it a little oyl of ſweet Almonds and Sugar-candy; it will not be amiſs alſo to waſh the feet of the Child in Ale, wherein certain *Cephalick* herbs have been boiled, and after that to anoint the plants, or ſoles of his feet with Gooſes fat.

The breaſt of the Child may be alſo rubbed with oyl of ſweet Almonds, and freſh-butter, and upon this put little linnen cloaths ſomething warm. If it be accompanied with any viſcous matter, or flegm, you may give the Infant a little ſyrup of Maiden-hair, or ſyrup of Liquoriſh, and Hyſop mingled together; or give the Infant this water to drink: Take of Rain-water, and Fountain-water, of each a pint, white Sugar one ounce, Honey an ounce, Vinegar two drams; boyl them altogether, and clarifie them, and let the Infant drink it.

Of breeding Teeth.

IN breeding Teeth, the difficulty and pain that the Child endures, is eaſily perceived; and whether that be the thing which the Child is afflicted with, may be eaſily gueſſed at by the time of breeding teeth, which is about the ſeventh month; beſide, the Infant is perceived to be often putting his fingers in his mouth, and the Nurſe perceives the Infant to gripe her breaſts hard, *&c.* the place where the teeth are about to break out looks white; there are alſo watchings, and the ſenſe of a very great pain. The ſwelling gums are to be

be anointed with Hares brains boyled, or the fat of it. If they be inflamed, waſh them with oyl of Roſes, and white Wax, and the juyce of Night-ſhade: if they be exulcerated, anoint them with butter that hath no Salt in it, with a little Honey and powder of Frankincenſe.

Of the inflammation of the Navel-ſtring in Infants.

SOmetimes after the binding of the Navel-ſtring, it happens to exulcerate: for the cure uſe an emplaiſter of *Pompholyx*, or anoint it with oyl of Roſes, and a little *Populeon*.

Of the Worms.

OFtentimes Children are extreamly troubled with Worms; they are generated of a viſcous and flegmy humor; are ſometimes round, and then Children are commonly troubled with a Feaver, and grow lean, their appetite fails them, they ſtart in their ſleep, they have a dry cough joyned with it, with a ſtinking breath, and an ill colour in their faces; the eyes hollow and dark with a kind of irregular Feaver, which comes three or four times a night, and they often rub their noſes; if they be little worms, they have always a deſire to go to ſtool, and their excrements are very purous. If the Infant be young, the Nurſe muſt be ſure to keep a good diet, abſtaining from all raw fruits, Peaſe and Beans, and all milky things, and any thing that ſhall be of a hard concoction: Next, you may lay a plaiſter of the Maſs of Pills *Sine quibus*, half a dram, pouder of Wormwood one dram, Myrrh and Aloes of each two ſcruples, meal of Lupines a dram and a half, the Gall of an Ox as much as ſufficeth; if the Infant be any thing grown, you may give him in a little broth a ſmall quantity of Harts-horn.

Of the Convulſion in Infants.

THe Signs of Convulſion are the hanging backward of the head, inſomuch that the hinder part of the head

head ſeemeth to touch the ſhoulders; ſometimes the head and the neck hang ſo far forward, that the Chin touches the Breaſt.

The Cure of this: If it come of too great abundance of humours, let the Air wherein the Child is nurſed be hot and dry, and exerciſe much; let the Nurſe not ſleep long, eſpecially after dinner; and let her diet be rather drying than any way moiſt. If the Child do not ſuck he muſt avoid Meats that do trouble the head, and fill it up with Vapors, or ſlimy meats that may ſtop the paſſages of the Veins: Sweet things are very hurtful, but Honey and Water wherein a little Sage and Betony have been boiled, it will not be amiſs to give him: If purgation be needful, let the Nurſe rather than the Child purge, which may be performed with *Caſſia* or *Manna*. If the Child be any thing big, let his Belly be kept looſe, by giving him a little water wherein *Sena* hath been ſteeped 24 hours, tempering it with a very ſmall quantity of the juice of Citron; or you may give him a little of the pouder of *Diacarthamum* in the pap of an Apple.

If the Convulſion comes of drineſs or emptineſs, or by reaſon of ſome great evacuation, flux of the Belly, vomiting, hunger, or the like, the Child muſt be nurſed in an Air more moiſt than dry, and his diet muſt be the ſame. The beſt and moſt approved remedy is to apply a cautery in the hinder part of the Head to the nook of the Neck, between the ſecond and third *Vertebra*, which may be done to new born Children; Frictions alſo of the Legs, Back-bone and Thighs are very profitable; as alſo Cupping-Glaſſes applied to the Thighs and Legs.

If the Convulſion come by reaſon of the Worms, you may give him this Clyſter. Take of ſimple Hydromel four ounces, new butter one ounce, powdered

Aloes

Aloes half a dram, and make a Clyſter. Or you may give him two drams of Earthworms killed, dried and poudered, Sugar poudered one ounce, and let the Child take two drams of it every day in a ſpoonful of Lettice water.

If any venemous Vapour be the cauſe hereof, let him take ſix grains of Treacle, or Mithridate in Mint-water.

Of the ſwelling of the Hypochondria in Infants.

WHICH cauſeth Children by reaſon of the narrowneſs of the Mouth of the Stomach to be troubled with a difficulty of breathing: It ariſeth from the greedineſs of the Infant, which either ſucks too great a quantity of Milk, or of other Meats. The inward Cure of this is performed by adminiſtring the Powder of the root of *Orrice* or *Pæonie*.

Of Coſtiveneſs in Children.

THIS proceeds from the unskilfulneſs of the Nurſe in the Dieting of the Child, or from a cold and dry Diſtemper of the Guts, or from the hot and dry Diſtemper of the Bowels; in this caſe the Belly may be well looſned with *Caſſia*, or with a liniment compoſed of new Oil of ſweet Almonds, Gooſe fat, May butter, Ointment of Marſhmallows, of each two drams, *Colocynth.* gr. ſixteen, one ſcruple of Salt, *Species Hieræ* one ſcruple, *Diagridion* four grains; make of this an ointment, and anoint the Navel.

Or it proceeds from a viſcous Flegm, which wraps about and holds the dregs, which may be remedied by a ſuppoſitory of Mouſe Dung, and Goats ſuet; or by the uſe of an Emplaiſter of Aloes, Bulls-gall, Myrrh, and May butter, to be laid upon the Navel.

Of looſeneſs in Children.

LOoſeneſs of the Belly happens either in the time of Teeth breeding, or out of the time; in the time of breeding Teeth, either by reaſon of the corruption of

of the nutriment, or by reaſon of overmuch watching through the pain of the Teeth, or by reaſon of a Fever, and ſome unnatural heat: It muſt not be ſuddenly ſtopt, if it be not over copious, and that the Infant can endure it; the Belly muſt be afterwards cleanſed with Roſes ſolutive, and afterwards ſtopped; great obſervation being had whether the cauſe come from a hot or cold Diſtemper.

Of Burſtneſs in Children.

BUrſtneſs happens to Children, either by reaſon that the *Peritonæum* is burſt through crying, or falling, or ſplaying with the Thighs: For the Cure whereof the Child muſt be kept quiet, and ſtill from crying; upon which, after the part affected is well bound up, you may give the Child inwardly of the eſſence of the greater Comfrey one ſpoonful, with two drops of Balſam of *Sal Gemma.* You may alſo foment the place with a fomentation made of the roots of the greater Comfrey, and *Oſmund* Royal, the bark of Elm, and Aſh, Knot-graſs, each half an ounce, the leaves of Plantain, Mullein, Rupture wort, Horſetail, Flowers of Camomile, red Roſes, and Melilot, of each a handful and a half, Balauſt, Cypreſs Nuts and Acorns, of each two drams; put theſe into two bags, and boil them in equal parts of ſowre Wine and Smiths water, for a Fomentation to be uſed for a quarter of an hour; then you may lay on a Plaiſter of the red drying Ointment eleven ounces, pouder of Maſtick, *Olibanum,* and *Sarcocol,* Cypreſs Nuts, of each one dram, with a little Wax and Oil of Maſtick to make a Plaiſter, which muſt be put upon the place affected, and bound down with a little pillow.

Sometimes this burſtneſs proceeds ſtom a watry humour abounding in the *Abdomen,* which deſcending into the Cods cauſeth them to ſwell; for which you

may

may uſe with good ſucceſs this Ointment: Take of *Unguent. Comitiſs.* and the red drying Ointment, of each two ounces, Pigeons dung half an ounce, live Sulphur three drams, powder of Lawrel Berries, and Muſtardſeed, of each a dram, Oil of Dill, and Venice Turpentine of each three drams, Wax as much as ſufficeth: This is alſo an extraordinary remedy for the burſtneſs proceeding from Wind.

Of the Inflammation of the Navel.

THE Inflammation of the Navel ariſeth when the blood gathers thither by reaſon of ſome external hurt; the danger is very great, if it ſhould Apoſtemate, and ſo the Guts fall down; and therefore ſuppuration muſt be hindred as much as may be.

Of the jutting forth of the Navel.

THIS differs from the Inflamation, becauſe here the Navel doth not give way to the touch, neither is the colour of the Skin changed, neither is there any very great pain, or Pulſe, unleſs the Inteſtines are very much fallen; it proceeds from the ill binding thereof at firſt, which is incurable; or when a greater portion than needs of the Navel ſtring is left. Secondly, from a laxation of the *Peritonæum*, and then the tumour is equal, nor doth the Navel jut forth very far: In the Cure hereof, you muſt let the Child abſtain from all windy meats, and from much crying. Sometimes it is occaſioned by the rupture of the *Peritonæum*; the ſwelling is hardly perceived when the Child lies upon his back, but increaſeth and ſwells forward when he walks, ſits, cries and bawls: In the Cure of this, the Moſs that grows upon the wild Prune Tree, is very much commended; or you may make little ſwathbands of Leather, and anoint them with *Oxycroceum*.

Of the Stone in the Bladder.

THIS is known by the coming forth of the Urine by drops and with pain, which is ſometimes un-

mixed, ſometimes containing a kind of ſerous humour, ſometimes died with a little blood: It is produced either by the Milk which is engendred of meats that do increaſe the Stone, or through a hot diſtemper of the Liver, which attracts the Chyle, and ſends it unaltered to the Bladder: For the Cure you muſt uſe Baths, among which this is commended to anoint the Bladder withal; take Oyl of Scorpions, Oyl of bitter Almonds, Conies Greaſe, and Hens Greaſe, of each an ounce and a half, and of the juice of Pellitory of the Wall two ounces: Or take *Sal* Tartar one ounce, Parſly-water a Pint, mix them through a fine paper rubbed over with the Rinds of Oranges, and give a ſmall quantity thereof.

Of the not holding of the Urine.

THis ariſeth either from the Muſcle, which ſhuts the orifice of the Bladder, which is ſo diſpoſed, that it is looſed upon the leaſt exciting of the Urine, and grows ſo into a habit, that it many times accompanies them to their Graves; or from the ſtone in the Bladder, or from the weakneſs of the Sphincter proceeding from a cold and moiſt diſtemper; which is cured partly by the good diet of the Nurſe, and partly by convenient Medicines, among which a bath made of Sulphur, Nitre, and the leaves of Oak, is exceeding good.

Of the Intertrigo.

WHen the little skin in the Hips is ſeparated from the true skin; it ariſes firſt from the ſharpneſs of the Urine, eſpecially in Children that are more corpulent, by reaſon of the dirt which frets the skin, being gathered together in the wrinkles. Bath the place, and then ſprinkle upon it either white *Nihili*, or anoint it with Oyl of Litharge.

Of Leanneſs.

THis ariſes either from a ſubtle kind of Worms, which are generated in the moſt muſclely parts of

of the Back and Arms, and conſume the Body; they break forth ſometimes like to black hairs; if you waſh thoſe parts with a Bath mixed with Bread and Honey, they are taken away either with a Razor, or with a cruſt of bread. Secondly, it ariſes from the ſmall quantity of milk, which is oftentimes remedied by changing the Nurſe.

Of the difficulty which Children have to make water.

IF the Diſeaſe proceed from ſharpneſs of the Urine, the Nurſe muſt uſe ſuch a way of diet as is proper for the tempering and cooling of the blood; ſhe muſt be purged, and let blood, uſing afterwards cooling and refrigerating broths. If it proceed from any groſs humor ingendered in the Bladder, the Nurſe muſt abſtain from all meats that do breed groſs humors, as milky meats, Peaſe and Beans, and ſuch like.

If the Child be troubled with gravel, which may be perceived by the whiteneſs and rawneſs of the Urine, with a gravelly ſetling at the bottom, and the continual pain in making water: If the Child be any thing big, let a potion be given him of an ounce and a half of ſweet Almonds, an ounce of Pellitory water, and two drams of the juyce of Lemons; uſe as much of this at a time as is convenient. Or take of this powder, of the blood of a Hare ſix ounces, of the root of Saxifrage one ounce, burn them in an earthen pot; and if the Infant ſuck, give him a ſcruple of this powder in a little milk.

Of the Inflammation of the Almonds of the Ears.

IF the Child be very ſmall, you muſt waſh the throat as near the root of the Tongue as may be with a linnen cloth, tied to a ſtick dipped in this Gargariſm; Take of new extracted *Caſſia* one dram, ſyrup of dry Roſes one dram and a half, ſix ounces of the decoction of *Coriander*. Or you may anoint the Neck with Oyl of Violets, and Camomile, binding the Neck with a

little roller well anointed with the ſame; when the Child goes to bed, you may give him in a ſpoon a little ſyrup of dried Roſes, of *Pavot* and *Nenuphar* mingled together, *Oxycrate* alone doth make an excellent Gargariſm.

If they come to a Suppuration, you muſt uſe this Gargariſm: Take of the decoction of Barley, Plantain, Agrimony, Speedwell, Honey-ſuckle, and herb *Rob* ſix ounces; in which diſſolve Honey of Roſes, and Sugar-Candy, of each half an ounce, to make a Gargariſm.

Of Vomiting.

IF it proceed from abundance of milk which the Child ſucks, you muſt take care that the Child ſuck leſs and often.

If it come from any ill humor contained in the ſtomach, beſides that the Nurſe muſt keep a very good diet, the Infant muſt be purged with a ſmall expreſſion of Rheubarb, giving it afterwards a little Mint-water, ſweetned with ſyrup of Quinces to comfort the ſtomach; putting afterwards upon his ſtomach this Plaiſter: Take of the pulp of condited Quinces two ounces, red Roſes, Wormwood, and red Saunders, of each two drams, Oyl of Quinces as much as ſufficeth; make a plaiſter of this, and lay it upon the ſtomach of the Child.

Of the Hicquet.

IF it come from an over much repletion, it will not be amiſs to make him Vomit, of whatſoever age he be; or if it be neceſſary that a greater force ſhould be uſed, you muſt try to make him Vomit by putting down the Throat a feather dipt in oyl: If from the badneſs of the Nurſes milk, ſhe muſt be changed for a better; if from the coldneſs of the ſtomach, you muſt uſe remedies to comfort it, as little Tablets of *Diarrhodon*,

of

of which you muſt diſſolve a ſcruple in the Milk of the Nurſe; you muſt alſo chafe the ſtomach of the Child with Oyl of Wormwood, Maſtick, and Quinces.

Of the pain of the Belly in Children.

IF the diſeaſe come from indigeſtion, and moiſtneſs, the little Infant will Vomit, and be troubled with a Flux of the Belly, and the Belly will be hard. In which caſe, you may give the Infant one ounce of ſweet Almonds drawn without fire, and mingled with a quantity of Sugar-candy, or anoint the Belly with this ointment: Take Oyl of Camomile, and Oyl of ſweet Almonds, of each an ounce and a half, mingle them, and therewith anoint the Belly: If wind be the cauſe, you may mingle a little Oyl of Rue in the foreſaid Oyntment.

Of the Small Pox in Children.

THE ſigns of this diſeaſe are pains in the Head, accompanied with a Fever, redneſs about the Eyes, a dry Cough, and you ſhall mark in the skin up and down the body, certain little ſpots upon the Face, Back, Breaſt, and Thighs. The ſmall Pox is dangerous if they come forth with much pain, if they be greeniſh, blewiſh, or blackiſh.

For the cure of this; If the Infant ſuck, the Nurſe muſt keep a good order of diet, ſhe may eat broth of Hens, with Endive, Cichory, Bugloſs, and Borage boiled therein.

Now to make the ſmall Pox come forth the more quickly; if the Child be little, the Nurſe muſt drink this following Potion. Take of fat Figs one ounce, peeled Lentils half an ounce, Gum Lacca two drams, Gum *Tragacanth*, and Fennel-ſeed, of each two drams and a half; make of this a decoction in Fountain-water, and ſtrain it to the quantity of two pints, ſweeten

this either with Sugar, or ſyrup of Maiden-hair; let her drink of this in the morning a good glaſs full.

Or, you may give the Child, if it be able to take it, this Julep to be uſed very often: Take of Cordial-waters two ounces and a half, ſyrup of Lemons one ounce, mingle it, and uſe it often; four or five hours after, give him of powder of Unicorns-horn, and Bezoar. Now to keep this venomous humor from attacking the eyes, temper a little Saffron in a ſmall quantity of Plantain and Roſe-water, and rub the eye-lids, or you may anoint them with Tutie: For keeping them from the Noſe; take Roſe-water, and Betony-water, of each an ounce, Vinegar half an ounce, juyce of Pomegranates ſix ounces, in which ſteep two drams of Sanders, and two drams of the powder of Citron-peel; add to this ſix grains of Saffron, and make a Medicine for the Child to ſmell often to; the ſame Medicine will ſerve for the ears, by ſtopping them with a little Cotton.

To preſerve the Mouth and Throat, and Tongue, take this Gargariſm; Take whole Barley one handful, Plantain-leaves, leaves of Sorrel, Arnogloſs, Agrimony, and Vervein, of each one handful; boyl this to the quantity of ſix ounces, diſſolving in it ſyrup of dry Roſes, and Pomgranates, of each half an ounce, Saffron half a ſcruple.

To preſerve the Lungs, uſe ſyrup of *Jujubes*, Violets, and Nenuphar; when they are fully come out, to make them die the more quickly, rub the Face with Oyl of ſweet Almonds drawn without fire. Or uſe this Oyntment; Take old Lard, cut it in ſmall pieces, and melt it in a pot, then ſtrain it, then beat it, and mingle it with water for your uſe.

When the Pox is totally dead, take this Remedy to take away the marks. Take Half the weight of two

Crowns,

Crowns, clear Cream two ounces, mix them together, and with a Feather dipt therein anoint the Face of the Child two or three days; this cauſeth the skin to grow ſmooth, leaving not a pit in the Face.

MANCHESTER MEDICAL SOCIETY

A Full SUPPLY

Of ſuch moſt uſeful and admirable Secrets, which Mr. Nicholas Culpepper *in his brief Treatiſe, and other Engliſh Writers in the Art of Midwifery, have hitherto wilfully paſſed by, kept cloſe to themſelves, and wholly omitted; now at laſt made publick for the general good: By* T. Chamberlain, *M. P.*

CHAP. I.

In what manner the Generative, or Begetting Seed hath its beginning; and particularly of the four Degrees of Concoction.

THAT we may the better diſcern the whole courſe and order of Generation, I have thought it convenient to demonſtrate, how great a ſimilitude it bears with the production of Plants: but firſt it is neceſſary to take notice, what Generative Seed is, and how extracted out of the three Concoctions.

We may obſerve the natural Procreation of man to be altogether ſuch, as we perceive the generation and beginning of Plants or Herbs of every kind to be: For

as they every one of them from the Seed of his Kind, caſt into the Womb of the Earth, do bud or increaſe, and do naturally grow to the perfect Form of its proper Nature: So Man alſo being a reaſonable Creature according to the quality of the Body, doth naturally draw his Original and Begining from the ſperm and ſeed of Man, projected and caſt forth into the Womb of Woman, as into a Field: But that matter of Generation, which we call ſperm or ſeed, by its original and nature, is only a ſuperfluous Humor, the reſidue and remainder, I ſay, of the nutriment and food, and the ſuperfluity of the third concoction in the Body, derived and conveyed along through the hidden and ſecret organs or inſtruments from the chiefeſt Members of the body unto the generative parts, and ſerveth for generation. And it hath its beginning and breeding from the reſidues and remnants of all the meats belonging to the nouriſhment of Man, after they be altered and tranſmuted even to the third Concoction: Of the ſuperfluity of which concocted food collected and gathered together in its proper and due manner, it is evident that the ſame is ingendred, according to the conſtitution of the age and nature; for there is made a threefold concoction of any meat, altered and converted into the nouriſhment of the living Creature, even to generation of ſeed, that concoction nevertheleſs following, which is the pureſt of all Concoctions: For the Food being ſent down into the ſtomach, by chewing ſtreightway the pure Nutriment, which is ordained to the other part (the dry Excrement being driven downward thorough the Guts to the Belly) through the ſucking Veins (named in Latin *meſaraicæ*) carried as it were to one Gate flowing out of innumerable Channels, is brought to the Liver; where to the diſpoſition of the former concoction, made in the ſtomach, there is forthwith

with made the ſecond concoction in the Liver of the food derived unto it, the ſuperfluous matter being ſeparated, that is to ſay, both kinds of choler, and the watriſh humour drawn and attracted by the emulgent veſſels (in Latin *vaſa emulgentia)* that it being ſtrained through the kidnies, might deſcend down into the bladder; then the reſidue, refined and cleanſed in the Liver by this concoction, that is to ſay blood, is conveyed over to the Heart, to receive its vital adminiſtration and office. In the Heart again, is made the third Concoction of the food being received at one time; for there blood having taken unto it vital and lively ſpirit, being diffuſed and ſent abroad throughout the ſeveral members of the body, doth again expel and void out that, which is ſuperfluous in it ſelf, by the ſecret pores and paſſages. At length here the Spirit changeth and turneth the blood conveyed through the ſpermatical or ſeed-veſſels (being branches of *vena cava*) there alſo further concocted into the nature of ſperm or ſeed, by the twined revolutions and back-turnings of the ſmalleſt veſſels for this purpoſe, and by the glandulous or kernel'd ſubſtance of the Teſticles, and the ſeed paſſages (which they call Paraſtatæ) available in that behalf: So the blood, exquiſitely wrought and laboured, and for the moſt part converted into vital ſpirits, is ſtraight-way conveyed by the Artery named *Aorta*, and branches thereof to all the other Members of the whole body. But in the fourth place (that we may add one thing over and above our purpoſe) there is made an alteration of the food into the like ſubſtance of the thing nouriſhed, this juyce quickning and ſtrengthning life, which being the pureſt of all, remained laſtly with the vital ſpirit; that in like ſort being expelled, if any impure thing ſhall be remaining or engendred.

CHAP.

CHAP. II.

The Generation of Man, compared with the production of Plants.

THAT the reaſon of this Generation may be made the more plain and evident unto us, we will declare by a brief demonſtration, that there is the ſame begining of Plants and Herbs, and of other things which fall under the ſame conſideration; therefore as in the ſeeds of every kind, the grain it ſelf caſt into the Earth, is the food, and as it were the firſt ſubject of all the alteration following, whereby it buds and ſprings, is augmented and grows up into a nature like unto it; ſo meat being taken, affordeth in mans body the firſt matter to a variable concoction. And as in Plants we may obſerve a moſt certain ſeparation of the pure from the impure, and of the remnant from the ſuperfluous matter; ſo here we perceive a natural ſeparation and ſequeſtration of that which is unprofitable, from that which is profitable, by their certain degrees: For firſt the ſeed being committed to the Earth, by and by ſwelling with the moiſture of the ſame, ſtrippeth it ſelf from that little skin, in which it was incloſed, and ſpringing upward, caſteth forth the ſame being empty, as a dry Excrement, the grain in the mean time budding and ſprouting forth, that it may proceed forward toward the increaſe; afterward the increaſe and growth ſtretching even to the fruit diſrobed and bereaved of the Flower, the ſecond purging caſteth down the flower ſprung up in the top of the bough, but preſerveth the hope of the Fruit, being ſtripped of his flower, as that thing, which remaineth pure and profitable by the ſecond purging. Afterwards the Fruit being grown to its juſt quantity, the third alteration caſteth down the leaves, as the ſuperfluity of this degree; but ordaineth the fruit, being now ſo often

ten cleanſed and purged, for the utility of mans nouriſhment, maturity, and ripeneſs being granted unto it. But now, either the ſeed breaketh, the fruit lying hid in it, or elſe it ſendeth it out by putrefaction; and being caſt into the ground it haſteneth again into the property of its own nature, not tending towards it ſelf, which is remaining, but to the likeneſs of its firſt original, from whence it had its begining; ſo that in this it appeareth abſolutely true, that Nature ingendereth things like unto it ſelf; for every thing doth naturally covet and deſire the form and likeneſs of that form whence it is bred: Hence it comes to paſs, that Apples grow not from Pears, nor Pears from any other kind of fruit, unleſs it be ſo brought about by the means of grafting and planting. And the ſame thing is to be acknowledged in the generation of Man and Woman, which is to be confeſſed in the growing of Plants and Herbs; that becauſe we ſee bodies well diſtinguiſhed by Members to be engendred of ſeed, we may alſo believe that the ſame ſeed is derived from the diſtinct and ſeveral parts of the body; wherefore let thoſe be adviſed, what they ſay, who affirm the ſeed of generation to be ingendred of the Brain only, when as it is not ſo agreeable to the conſideration of the Concoctions, nor to the conſtitution of the bodies. True it is, that ſome, and that not a ſmall part, is derived from the Brain, but the chiefeſt part is collected together from the chiefeſt parts of the whole body: For if we ſay, that this ſhould be ingendred of one or two parts only; every one would find, that this conſequence would follow by an infallible reaſon, namely, that thoſe ſame parts only ſhould be ingendred again: Therefore we may more rightly conclude, that beſides that beginning which it draweth from the Brain, it is ingendred from the whole body, and the moſt eſpecial parts of the ſame,

the

the effect it ſelf manifeſting the cauſe, moſt eſpecially when we ſee diſtinct members, and perfectly finiſht, according to the due form of the body, and ſo truly, that the thing begotten doth anſwer and agree to the conſtitution of the thing begetting; of feeble ſeed, a feeble man being born; of ſtrong ſeed, a ſtrong and luſty man: By which means it happeneth, that we many times ſee the infirmities and ill favoured marks of the body in the Children, which are inherent in the Parents, and theſe we firmly believe to have paſſed into them by the corruption of the ſeed. And theſe things thus determined, may ſuffice to have been ſpoken concerning the beginning and ſubſtance of Ingendring Seed.

CHAP. III.

What courſe Parents ought to take, that they may beget wiſe Children.

IT may well be admired, what the reaſon ſhould be, that Nature being ſo wiſe and provident in all her actings, ſhould nevertheleſs be ſo overſeen in a work of ſo ſpecial regard as Mankind, that for one, whom ſhe produceth wiſe, ſolid and judicious, ſhe bringeth ſo many into the World of thoſe, that are ſhallow, half witted, and void of prudence: But having ſeriouſly conſider'd with my ſelf, and ſearcht into the reaſon of natural cauſes of this ſo ſtrange a matter; I eaſily found the true reaſon to be this, namely, that Parents apply not themſelves to the act of generation, with that order and diligence, that is required by nature, nor know the conditions, which ought to be obſerved, that their Children may prove wiſe and judicious. Now if by art we may procure a remedy for this, we ſhall have brought to the Common-wealth the greateſt benefit, ſhe can receive. The main difficulty of this matter

chiefly

chiefly conſiſteth herein, that we cannot diſcourſe hereof in terms ſo ſeemly and modeſt, as exact decency would require; but if for this reaſon I ſhould forbear to inſiſt upon any particular note or obſervation, the whole buſineſs would be of ſmall validity; foraſmuch as divers grave Authors are of opinion, that wiſe men ordinarily beget fooliſh Children, becauſe in the act of Copulation they abſtain from certain diligences, which are of importance, that the Son may partake of the Fathers Wiſdom.

For the more Methodical proceeding, I have thought good to divide the matter of this diſcourſe into four principal parts. The firſt is to ſhew the natural qualities and temperature, which Man and Woman ought to poſſeſs, that they may uſe Generation. The ſecond, what diligence the Parents ought to imploy, that their Children may be male, and not Female. The third, how they may become wiſe and not fools. The fourth, how they are to be ordered after their birth for preſervation of their wit. As to the firſt point: Divers both ancient and modern Authors have delivered their opinions to this effect, that in a well ordered Common-wealth, there ought to be aſſigned certain ſurveyors of Marriages, who ſhould have skill and judgment, ſufficient to look into the qualities of the perſons that are to be married; and to allot to every woman a husband, and to every man a wife agreeable and proportionable to them in all reſpects: But whether ſuch a thing be of abſolute neceſſity in a State, or no, let it lye upon the care and conſideration of ſuch as take upon them to manage, and diſpoſe the affairs of Common-wealths. *Hippocrates* and *Galen* took much pains in preſcribing certain Precepts about this matter, with ſeveral rules to know what ſort of Women were fruitful, and what not; what men were able for generation, and what diſable:

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But touching all this, they deliver very little to the purpoſe, and that not with ſuch diſtinction, as is requiſite for the buſineſs in hand, therefore it will be neceſſary to begin this diſcourſe from its principles, and briefly to give the ſame its due order and method, that ſo we may plainly and clearly demonſtrate from what Union of Parents wiſe children are generated, and from what fools and faineants iſſue. To which end is needful: Firſt to be informed of a particular point of Philoſophy, upon the knowledge of which depends all that which is to be delivered touching this firſt point; and that's this, that man is different from Woman in nothing elſe, as *Galen* alſo obſerves, than in having his genital Members without his body, whereas a woman hath all the very ſame parts within, ſo that if, when nature hath finiſhed her work in the formation of man, ſhe would convert him into a Woman, there needs nothing elſe to be done, ſaving only to turn the Organs of generation inward, and if, having formed a woman, ſhe would transform her to a man, ſhe may effect it by doing the contrary: But whether or no theſe things have hapned, as ſome affirm they have, and of the certainty of *Hermaphrodites* being found in nature, may more commodiouſly be referred to a diſcourſe by it ſelf. Now what might be the cauſe that the genital Members are ingendred within, or without, and that the creature becometh Male or Female, is a thing plain and evident enough to demonſtrate, conſidering that heat extendeth and enlargeth all things, and cold retaineth and cloſeth them up; ſo that it is concluded by all that are knowing in Philoſophy and natural cauſes, that if the ſeed be cold and moiſt, a woman is begotten, not a man: And if the ſame be hot and dry, a man is begotten, not a Woman: Whence it is to be inferred, that there is no man to be termed cold in reſpect of a woman, nor woman hot in reſpect of a man.

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This therefore is to be noted as a thing without all controverſie or exception, that the qualities which render a woman fruitful, are cold and moiſture, the womb holding the ſame proportion with mans ſeed, that the earth doth with Corn or any other grain; and we ſee, that if the earth want cold and moiſture, the ſeed will not proſper; and that thoſe are the moſt fertile ſoyls which partake moſt of cold and moiſt: yet theſe two qualities ought to keep a certain meaſurableneſs, leſt that, either by exceſs, or deficiency, generation be ſpoyled; for as the Corn is vitiated by exceſs of rain, and overmuch cold; ſo in conception the ſeed may be choaked by over-abundance of theſe qualities; and on the other ſide, if thoſe parts in a woman ſhould be temperate as in a man, it were impoſſible ſhe ſhould conceive, or be a woman: Nor could ſhe breed that flegmatick blood, which ingendereth milk, by which, as *Galen* and *Hypocrates* affirm, the birth is nouriſhed, while it remaineth in the mothers belly; neither could ſhe be beardleſs, or void of hair, if ſhe were overmuch inclining to hot and dry. Nevertheleſs, all women are not cold and moiſt alike, there being of theſe qualities ſeveral degrees, ſome being cold and moiſt in the firſt degree, ſome in the ſecond, ſome in the third, and in each of theſe they may conceive, if a man anſwer them in proportion of heat. As for the ſigns of theſe ſeveral degrees of coldneſs and moiſture in women, though hitherto they have not been taken notice of by any, yet it will be very requiſite in this place to conſider them according to the ſeveral effects, which each of theſe degrees produceth. Firſt, by the quick apprehenſion and acuteneſs of wit in women, for if they be very witty and acute, they are to be judged cold and moiſt in the firſt degree only; if very ſhallow and ſimple, in the third degree, but if they partake of a middle nature

ture between theſe two extreams, it ſignifieth, that they are in the ſecond degree. Secondly, their Conditions; they being either curſt, or good natured, according to theſe three degrees. Thirdly, their voice; which is either ſhrill, or big according as they are more or leſs cold and moiſt. Fourthly, their ſubſtance in fleſh; leanneſs being a ſign of little coldneſs and moiſture; groſneſs or over-much corpulency, of the redundance of thoſe qualities: to be meanly fleſhed, betokeneth the ſecond degree. Fifthly, the colour of their face; which is either white, or ſwarthy, as theſe qualities are intenſe or remiſs; of the ſecond degree is compoſed a freſh and lively colour. Sixthly, their hair; which is alſo either much, or little, according to the exuberance, or defect of cold and moiſt. Seventhly, a handſom form and proportion of body is the reſult of the middlemoſt degree; deformity ariſing from either Extream.

Now from all theſe Signs it may be concluded, that thoſe women, who are cold and moiſt in the ſecond degree, are of the perfecteſt temper, and in the beſt capacity, as to their own proper nature, of bringing forth Children.

CHAP. IV.

The ſigns to know the ſeveral degrees of hot and dry in a Man.

AS there are in Women three degrees of cold and moiſt, ſo likewiſe in Men there are as many of hot and dry; and the ſame ſigns, which diſcover thoſe in women, ſpecifie theſe in men; only, the firſt, or remiſs degree in women holdeth a proportion with the third, or intenſe degree in men; as namely, whereas among women thoſe have the biggeſt voices, that are cold and moiſt in the firſt degree; the like is to be concluded

cluded of men, that are hot and dry in the third, the defect in thoſe anſwering to the exceſs in theſe: now to underſtand theſe temperatures the more exactly, we muſt take notice of a very obſervable point mentioned by *Galen*, which is; that the temperature of all parts of the body, eſpecially the brain, follows the temperature of the Teſticles: and he affirmeth, that they are of more importance than the Heart, alledging this reaſon; namely, that the Heart is the beginning of the life only, but the Teſticles are the beginning of living healthfully, and without diſtempers.

CHAP. V.

What Women ought to marry with what men, that they may have Children.

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IN reſpect of married Women, that prove Childleſs, *Hypocrates* adviſeth this experiment to be tried, to know, whether the defect be on the Womans part, or on her Husbands, which is to make her ſuffumigations with Incenſe, or Storax, with a Garment cloſe wrapped about her, which may hang down on the ground, in ſuch ſort, that no vapor, or fume may iſſue out, and if within a while after ſhe feel the ſavour of the Incenſe in her mouth, ſhe may conclude, that the barrenneſs comes not through her own defect, but through her husbands; for as much as the fumes found the paſſages open, whereby it pierced up to the Noſtrils: But although this proof perform that effect, which *Hippocrates* ſpeaketh of, namely, the piercing up to the inner part of the mouth; yet this is no infallible argument of the Husbands barrenneſs, nor of the fruitfulneſs of the Wife: Since want of Children may ariſe through an unapt diſpoſition in them both, in reſpect of the correſpondency of qualities, for it hath oftentimes happned, that a man, who could not have Children by one

wife hath had them by another; the like alſo hath befallen Women. What the correſpondency ſhould be, which the man and wife ought to bear each to other, is expreſſed by *Hypocrates* in theſe words. If the hot anſwer not the cold, and the dry the moiſt, with meaſure and quantity; that is, if there meet not in the Womb two Seeds, the one hot, the other cold, the one dry, the other moiſt, extended in equal degree, there can be no generation: For ſo marvellous a work as the formation of Man could not be perform'd, without a proportionable commixture of ſeeds, which could not be, if the mans ſeed and the womans were both of the ſame temperature. To exemplify what I have ſaid, it is to be concluded, that a woman, who is wily, ill-condition'd, ſhrill-voiced, lean, ſwarthy-coloured, and deformed, (which are the ſigns of cold, and moiſt in the firſt degree) may conceive by a man, who is ignorant, good natured, ſweet voic'd, corpulent, having little hair, a well-coloured face, and a handſome body, which are the ſigns of hot and dry in the firſt degree; a woman cold and moiſt in the ſecond degree, in regard ſhe retaineth a mean in all thoſe ſigns above-mentioned is moſt like to be fruitful, becauſe ſhe comes neareſt in proportion to men of each ſeveral temperature: But from the firſt of theſe Unions or Conjoynings of man and woman, are moſt likely to iſſue the wiſeſt children, becauſe the dryneſs of the mother, correcteth and amendeth the defect of the father. Moreover, it is requiſite, that women be dryed by a mature age, and not marry over-young; for from thence it comes to paſs moſt commonly, that children prove ſhallow, and indued with little wit.

CHAP.

CHAP. VI.

What course is to be taken, that Male Children be brought into the World, not Female.

THose who see the comfort of having wise Children, must indeavour, that they be born Male; for the Female, through the cold and moistness of their Sex, cannot be endowed with so profound a judgment. We find indeed, that they talk with appearance of knowledge in slight and easie matters, but seldom reach any further than to a slight superficial smattering in any deep Science. It is a thing very well worth observation, that, whereas the right side of the reins, and the right testicle, are naturally more hot and dry, and the left side of the reins with the left testicle, more hot and moist, Nature seems to have intended that, which at the beginning of the World is recorded in History to have been very frequent; as namely, that a woman brought forth two Children at a birth, the one Male, the other Female, the right side, which is hot and dry, being assigned to the generation of Males, the left side which is cold and moist, to the generation of Females, and it seems to have been so ordained, to that end, that for every man there might be a wife: But after the Earth came to be well increased with people, it hapned, as it appears, that this method and design of Nature was broken off, and now not only the double Child-bearing is very rare, but a far greater number of women are daily brought forth into the World than men: Whence it is to be gathered, that either Nature is grown weary, or else interrupted in her course of working: However, since this defect of Nature is to be remedied with care and diligence, if men would imploy their serious considerations in a matter of such importance; there are six things to be ob-

ſerved by thoſe that would obtain the accompliſhment of their deſire, in the deſign whereof this Chapter treats. The firſt is, the eating thoſe ſorts of meats, which are hot and dry, provided they have not thoſe qualities in too high an exceſs, leſt thereof be engenderd a man extreamly wily and malicious, and ſuch a one, whoſe actions may prove pernicious to the Common wealth; but rather let thoſe viands be hot and dry in a moderate degree, ſuch as are Hens, Partridges, Turtles, Thruſhes, Goats, *&c.* and thoſe roaſted. The ſecond thing is the feeding ſo moderately, that the ſtomach may overcome and digeſt that meat, which is eaten; for thoſe very ſorts of meat, which are in their proper nature hot and dry, yet being eaten in ſo great a quantity, that the nature cannot digeſt them, they become cold and moiſt alſo, the immoderate drinking Wine is abſolutely to be forbidden, there being no rawneſs, which ſo much endamageth generation, as that of Wine, being ſo vaporous and ſubtle a Liquor. Whereupon a Law was anciently enacted in the *Carthaginian* Commonwealth, which prohibited the married couple to taſte of Wine, that day they were to perform the rights of the Marriage Bed. The third is, to uſe much exerciſe, which by fretting and conſuming the exceſſive moiſture of the Seed, heateth and dryeth the ſame; whereas eaſe, and overmuch delicacy breedeth coldneſs and moiſture in the Seed. And hence it comes to paſs, that rich and great perſons, that live at eaſe and feed high, have for the moſt part Daughters: And *Hypocrates* reporteth, that the principal perſons of the ancient *Scythians*, who were very effeminate and womaniſh, moſt commonly either begot Females, or elſe they proved either Eunuches, or Hermaphrodites: and being ignorant of the natural cauſe of this defect, he ſaith (and derides them for it) that

that they uſed to ſacrifice to their gods, imploring from them a remedy of that, which was an effect of their miſ-governance. The fourth diligence is, not to uſe the act of Generation, untill the Seed be well concocted and ripened, it being convenient for ſeven or eight days before, to uſe thoſe meats, which we have already preſcribed, and obſerving the ſame courſe as Gardiners do with the Seeds, which they would preſerve; for they attend, till they ripen, and cleanſe, and wax dry, ſince if they ſhould pluck them from the ſtalk, before they are deeply ſeaſoned, and arrived to that point, which is to be required, though they ſhould lye in the ground never ſo long, they would not grow at all. The fifth point, for a man to accompany with his Wife four or five days before her natural Courſes, in regard the Child immediately ſtandeth in need of much food to nouriſh it. The ſixth and laſt point is to procure, that both the Seed of the Husband and Wife fall into the right ſide of the Womb, by which means it hapneth, that Males are ingendred; the reaſon of which is, as *Galen* affirmeth, that the right ſide of the Womb holdeth affinity in temperature with the Liver, the right ſide of the Reins, and the right Teſticle, which we have already delivered, to be more hot, as the left ſide is more cold, by which Females are ingendered: To theſe things there is another conſideration to be added, which *Galen* hath alſo obſerved, namely, that the Seed of each Teſticle, are of a different nature, for whereas that of the right Teſticle cometh out more hot, more ſpeedily, and in a leſſer quantity, that of the left cometh out more cold, more ſlowly, and in greater abundance.

CHAP. VII.

What means are to be uſed for preſerving the Childrens wit, after they are formed.

MAN is compounded of a ſubſtance ſo ſubject to alteration and corruption, that at the ſame inſtant in which he begins to be formed, he alſo begins to fade and decline; whereupon Nature hath provided, that in mans body there ſhould be four natural faculties: Attractive, Retentive, Concoctive, and Expulſive; the firſt, concocting and altering the aliments, which we eat, return to repair the ſubſtance, that was loſt, each ſucceeding in his place; So that it little availeth to have ingendered a Child of the perfecteſt Seed, if we make no choice of the meats, which afterwards we feed upon: For the Creation being finiſhed, there remaineth, not for the creature any part of the ſubſtance whereof it was compoſed. True it is, that the firſt Seed, if it be well concocted, poſſeſſeth ſuch vertue, that digeſting, and altering the meats, it maketh them (though bad and groſs of themſelves) to turn to its own good temperature and ſubſtance; but yet we may ſo far forth uſe contrary meats, as the creature ſhall loſe thoſe good qualities, which it receiveth from the ſeed, whereof it was made; therefore *Plato* ſaid, that one of the things which moſt brought mans wit and his manners to ruine, was, his evil bringing up in diet: For which cauſe, he counſelled, that we ſhould give children delicate meats and drinks, and of good temperature, that, as they grow up, they may know to abandon evil, and embrace good; the reaſon whereof is very clear: For, ſince at the beginning the brain was made of delicate ſeed, and that this member is every day impairing and conſuming, and is to be repaired with meats, which we eat; it followeth certainly,

ly, that by uſing ſuch meats, as are groſs, and of evil temperature, the brains will become of the ſame nature.: Therefore it will not ſuffice, that the Child is born of good ſeed; but alſo that the meat, which he eateth after he is born, be indued with the ſame qualities.

The ancient *Greeks* were very curious in this particular; *Galen*, and other Greek Phyſicians, preſcribed to thoſe Parents, who were deſirous of begetting wiſe children, to eat much Goats milk boyled, for about ſeven or eight days before Copulation; this meat being of a moderate ſubſtance, the heat exceeding not the cold nor the moiſt the dry. The Greeks alſo uſed to extract out of the milk, the Cheeſe and Whey, as being the groſſer parts of the Milk, and left the butter; which being of a more ſpairy ſubſtance, they gave their Children, mingling it with Honey. They alſo gave them Cracknels of white bread, of very delicate water, with Honey, and a little Salt. But yet, in this way of regiment and ordering of the diet, there ariſeth one great Inconvenience; namely, that children uſing ſuch kind of delicate meats, will not enjoy ſtrength ſufficient to reſiſt the injuries of the Air, or other occaſions, which uſe to breed Maladies: And ſo by endeavouring that our Children may become wiſe, we ſhall cauſe them to become unhealthful, and ſhort-liv'd; Therefore it is to be conſidered, how things may be ſo ordered, that the advancing of Childrens wit by their diet and education, may not prove inconſiſtent with the preſervation of their health and ſtrength; which may be eaſily effected, if Parents will put in practice theſe Rules and Precepts, which I ſhall prescribe. *Hypocrates* takes notice of eight things, which make the fleſh plump and fat: The firſt is, to be merry, and enjoy content and eaſe of heart; the ſecond, to ſleep much;

much; the third, to lie in a ſoft bed; the fourth, to fare well; the fifth, to be well furniſhed and apparelled; the ſixth, to ride much on horſeback; the ſeventh, to have ones will, and not be croſſed in any thing; the eighth, to be much converſant in all kind of Plays and paſtimes, that yield contentment and delight. That this manner of life produceth the aforeſaid effect, is moſt true; but is likewiſe true, that it cauſeth the ſeed to be moiſt, and that the children engendred of that Seed, muſt alſo abound with ſuperfluous moiſture, which both for the production of Wit, and the preſervation of health ought to be dried up; for as much as this quality ſtifleth the operations of the rational ſoul, and alſo occaſioneth ſickneſs and ſhort life: So that it appears, that a good wit, and a ſound body, ariſe from one and the ſame quality, namely, dryneſs; whence it is to be obſerved, that the ſame rules which we are to lay down for the making Children wiſe, will alſo be effectual for the making of them healthy and long lived.

Firſt, it behoveth for thoſe Children that are born of delicious Parents, whoſe conſtitution muſt therefore neceſſarily conſiſt of more cold and moiſt, than is convenient, to be waſhed as ſoon as they are born with hot ſalt water, which, according to the opinion of all Phyſitians, ſoaketh and drieth up the fleſh, ſtrengthneth the Nerves, and by conſuming the ſuperfluous moiſture of the brain, increaſeth the wit, and freeth him from many dangerous Diſeaſes; whereas a Bath of hot water that is freſh, breeds (as *Hypocrates* affirmeth) five inconveniences; namely, the effeminating of the fleſh, weakneſs of the ſinews, dulneſs of the ſpirits, fluxes of the blood, and a nauſeating in the ſtomach: But thoſe that are born with exceſſive dryneſs, are to be bathed in hot freſh water, that the extremity of their temper may be corrected by a contrary quality. Now the reaſon

ſon, why hot ſalt water is available for thoſe that are over moiſt, is, becauſe it ſtoppeth the pores of the skin, and of two extreams, it is more conducing to health to have a skin hard and ſomewhat cloſe, than thin and open.

The ſecond thing requiſite to be performed, when the Child is new born, is to make him acquainted with the winds, and with change of air, and not to keep him lockt up in a Chamber, which much enfeebleth the ſtrength, and waſteth the ſpirits; nothing being ſo advantageous to a healthful kind of living, as to expoſe ones ſelf to all kind of winds and weathers, hot, moiſt, cold and dry; it is no wonder therefore, that Shepherds of all men living enjoy the ſoundeſt health, ſince they accuſtom themſelves to all the ſeveral qualities of the Air, and their nature is diſmayed at nothing; whereas on the contrary we find, that thoſe men that give themſelves to live delicioufly, and to beware leſt the Sun, the Wind, the Evening, or the Cold, offend them, are within a ſmall time diſpatched with a Poſt-Letter to another World. So far were the ancient *Germans* from nicety in this point, that they uſe to dip their Children as ſoon as born, in a cold River.

The third thing neceſſary to be performed, is to ſeek out a young Nurſe of temperature hot and dry, with which two qualities the much cold and moiſt will be corrected, which the Infant brought from his Mothers Womb; ſhe ſhould be innur'd to hardneſs and want, to lye on the bare ground, to eat little, and to go poorly clad in wet, drought, and heat, ſuch a one will yield a firm milk, as being acquainted with the alterations of the air, and the Child being brought up by her, will come to enjoy a great firmneſs of body. The courſe then, which is to be obſerved with the Nurſe, is to take her into the Houſe about four or five Months before the Childs birth, and to give her the ſame ſorts

of

of meat to feed on, which the Mother uſeth to eat, that ſhe may have time to conſume the blood and bad humors, which ſhe hath gathered by the harmful meats ſhe uſed before, and alſo to the end that the Child may ſuck the like milk with that, which relieved it in the Mothers belly, or at leaſt made of the ſame meats.

The fourth thing requiſite to be obſerved, is not to accuſtom the Child to ſleep in a ſoft bed, or to keep it over-warm in apparel, or give it too much meat, which are things that fatten and enlarge the Fleſh; whereas the reſtraint of them diminiſheth and dries it up, which drineſs increaſeth wit, and much availeth toward long life. According to this Rule which I have preſcribed, was He, who of all men living, that ever the World had, was the wiſeſt brought up; for as ſoon as he was born, he began to be inur'd to cold and other alterations of the air; his firſt bed was the Earth, his apparel coarſe; and a few days after, they went with him to *Ægypt*, a place very hot, and the meat they gave him, was that, which I have already mentioned to have been uſed by the ancient *Greeks*. Whereupon it is, that the Prophet *Eſay* ſaith, *He ſhall eat butter and honey, that he may know to eſchew evil, and chuſe the good*: For though he was very God, yet being alſo perfect Man, he omitted not to make uſe of the ſame natural remedies, as were uſed by the reſt of the ſons of men.

Thus we have ſhown, what the qualities are, which the Brain ought to have, and what the ſubſtance; having proved according to the opinion of *Heraclitus*, that drineſs maketh the wiſeſt ſoul; and that by age from the day of our birth, 'till that of our death, we ſtill acquire more and more dryneſs, and by conſequence more knowledge. We have alſo proved, that the ſubtile and delicate parts of the Brain are corrected, by what we eat; for thoſe that always feed upon Beef and Pork, muſt of neceſſity have a Brain ſo groſs and of ſuch evil temperature,

temperature, that the reaſonable ſoul cannot be ſo capable of eſchewing evil, or adhering to good.

CHAP. VIII.

Some farther Conſiderations, than have before been mentioned concerning the gradual progreſs of the Births Formation in the Womb.

CONcerning the Gradual Formation of the Infant in the Womb; of the growing up of the *Fibræ* within the firſt ſeven days; of the Umbilical Veins and Arteries, of the Formation of the Liver, the Heart, the Brain, the Nerves, the Griſtles, &c. a particular Diſcourſe hath been already made in this Book: It remains only, that we touch upon ſome things, in reference to the ſame matter.

As the uſe of the two Membranules that enwrap the Birth (whereof the firſt is called *Ambiens*, *Avicius*, *Amnium*, *Aurela*, *Abcas*, *Abigas*, *Sela*, *Aligas*, or the *Armature* of the Conception; the latter *Alanthoides*, *Bilis*, *Aſcari*, *Secca*, *Involucrum*) which hath been formerly delivered, is a thing of great conſequence, to be known and well conſidered; ſo likewiſe is the conſideration of the Umbilical Veins and Arteries a matter no leſs important. Theſe Veins meeting together a little beneath the Navel, and extended along that concavity, where the Liver is to be formed, ſerve for the purging of the menſtruous blood, which is to be deſtributed through the members. The two Arteries are connected with ductile ligatures unto the great Artery: Through thoſe the heart of the Embryo receives ventilation, and draws ſpirit, and the purer part of the blood from the Womb.

Then after the firſt ſix or ſeven days, the lineaments of all the members are deſcribed. Next, the Lineation being perfected within the ſpace of between four and eight

eight days after, a certain ſanguinous matter drawn through the Navel, paſſeth allalong through the whole Birth, and being pre-diſpoſed toward the formation of the members, fills up at that time the lineatures. The following days from the ninth to the fifteenth, this ſanguineous juice is converted into Fleſh. At which time alſo the Members receive their colour, and that degree of hardneſs or ſoftneſs, which is peculiar to them; like as a Painter, when he hath drawn the outward lines of any Picture, in the next place, he fills it up with various colours, according as the nature of each ſeveral part requires.

Thus Nature proceeds to perfect the Formation of the Heart, Liver, Brain, and other principle Members: All which things are diſtinctly brought to paſs from the Conception to the eighteenth day of the firſt Month, at which time it is called Seed, but afterward it begins both to be called, and to be a Feature. But for the better retaining of theſe things in memory, that Author did not amiſs, who thought fit to comprehend them in theſe following Verſes.

Sex in lacte dies, ter ſunt in ſanguine trini;
Bis ſeni carnem, ter ſeni membra figurant.

Six days compleat to milk, thrice three to blood convert the ſeed;
Twice ſix ſoft fleſh do form, thrice ſix do maſſive members breed.

Otherwiſe thus,

Injectum ſemen ſex primis rite diebus,
Eſt quaſi lac, reliquiſque novem fit ſanguis; at inde
Conſolidat duodena dies, bis nona deinceps

Effigi-

Effigiat, tempuſque ſequens producit ad ortum;
Talis perficitur, prædicto tempore forma.

The firſt ſix days to milk the fruitful ſeed,
Injected in the Womb, remaineth ſtill;
Then other nine of milk, red blood do breed,
Twelve days turn blood to fleſh by Nature's skill.
Twice nine firm part, the reſt ripe birth do make;
And thus foregoing time doth form man's ſhape.

To conclude this ſubject, the ancients were of opinion, that the heart (which in all animals poſſeſſeth the middle ſeat, like a King which hath the chief Seat of his Empire, in the midſt of his Dominions) is both the firſt principal member, which is formed in mans body, and the laſt, which dies: But later Phyſitians hold, that the Liver is firſt formed, next the Heart, and laſtly the Brain.

CHAP. IX.

Concerning the Notes of Virginity, and whether or no it may be Violated without the knowledge of man.

ABOUT the orifice of the *ſinus pudoris*, vulgarly miſcalled the Neck of the Womb, is that pendulous production, by ſome termed the *Hymen*; by others (more rightly) *clauſtrum Virginale*, and by the French *Bouton de Roſe*; for that it beareth a near reſemblance with the expanded bud of a Roſe or Gilliflower; Hence therefore originally ſprung that common expreſſion of the *Deflowring of Virgins*.

Foraſmuch as the Integrity or Violation of this part is accounted the moſt certain and infallible ſign of Virginity intire, or violated, ſome Learned Phyſitians, that have written of this Subject, eſteem it a great vanity and folly, to think, that there is any other Hymen.

More-

Moreover, this word Flower, is uſed in divers acceptations, for beſides the proper ſignification it is commonly taken for the prime or chief part of any thing, and ſo youth is called the Flower of a Mans age; or for that which is handſome or elegant, and ſo Rhetorical expreſſions are called Flowers; or elſe for ſuch things as are not marred or ſpoiled by uſe, and according to this ſenſe a Woman deprived of her Virginity may be ſaid to have been *Deflowred*, or to have loſt her *Flower*.

Now this *Clauſtrum Virginale*, or *Flower* conſiſteth of four *Caruncles*, or Fleſhy ſubſtances, called Myrtle-formed, in regard they reſemble Myrtle berries. Theſe four caruncles are ſituated as it were in the four Angles of the ſaid *Sinus Pudoris*, and are connected together by certain Membranes or Ligatures, which are each of them ſituated in the interſtices or ſpaces between each Caruncle, with which they are in a manner equally extended; which Membranes being once dilacerated, are an apparent ſign of devirgination; nor can it be denied, but that this dilaceration may be cauſed by other accidents, beſides the accompanying with a man; as by violent Coughing, Sneezing, or loud Vociferation; all which may occaſion a violent flowing down of humours, to the breaking of thoſe ligatures or membranes; but as for any Stories of a Hymen, as that it ſhould be a tranſverſe membrane, ſituated now in the lower extremity of the *Sinus Pudoris*, now in the midſt of the concavity, that it is perforated all about in the manner of a Sieve, or in the middle only with one larger hole, or that the breaking of this Hymen ſhould be the only cauſe of Devirgination, are all to be rejected as vain and Frivolous,

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CHAP. X.

Whether there may be a mutation out of one Sex into another; and of Hermaphrodites.

BEfore any thing can be poſitively determined concerning this argument (ſo much of uncertainty there is in it;) it will be convenient to recite what hath been delivered both as to the negative and the affirmative, by Authors, that have maintained each contrary opinion. *Severinus Pinæus*, who holds the Negative, writes to this effect, *viz.* That the genital parts of both Sexes, are ſo unlike each other in ſubſtance much more in compoſition, ſituation, figure, action, and uſe, that ſcarce any thing can be found more unlike, and by how much the more all other parts of the body (excepting the Breaſts, which in women are more tumid, becauſe of their ſecondary uſe) have an exact reſemblance; ſo much the more unlike are the genital parts of the one Sex, compared with thoſe of the other; and if their figure be thus different, much more is their uſe. True it is, indeed, that both are appointed for generation, but in a different manner; for women contribute the matter, but men the form: The Venereal appetite alſo proceeds from different cauſes; for in men it proceeds from a deſire of emiſſion, in women, from a deſire of repletion. In women alſo the chiefeſt of thoſe parts are concave, and apt to receive; but in men they are only porous, and in a manner ſolid.

Theſe things conſidered, I cannot but wonder, ſaith he, how any one can imagine, that the Genital Members of Female Birth ſhould be changed into thoſe that belong to Males; ſince by thoſe parts only the difference

rence and diſtinction of Sexes is made: Nor can I well impute the cauſe of this vulgar error to any thing, but a miſtake of ſome not over-expert Midwives, who have been deceived by the evil conformation of the parts, which may have happened in ſome Male births, to have had ſo ſmall a protruſion, as not to have been diſcerned; as appeared by the example of a Child Chriſtned at *Paris*, by the name of *Joan*, as if it had been a Girl, when as it proved afterwards a Boy: And on the contrary, the over-far extenſion of the Clitoris in female Births, may have occaſioned the like miſtake. But notwithſtanding what hath been thus ſaid in the Negative, there have not been wanting ſome learned Phyſitians, who have firmly aſſerted the affirmative part; of which number *Galen* himſelf is one. A man, ſaith he, is different from a woman in nothing elſe except in the having his genital members without his body: And this is certain, that if Nature having formed a man, would convert him into a Woman, ſhe hath no other task to perform, but only to turn his genital members inward; and if a woman into a man, to do the contrary. And this, however held for a Fable, hath chanced many times in nature, as well while the Creature hath been in the Mothers Womb, as after the ſame hath been born: For divers times Nature hath made a Female Child, and ſhe hath ſo remained in her Mothers belly for the ſpace of one or two Months, and afterwards plenty of heat growing in the genital Members, upon ſome occaſion they have iſſued forth, and the Child hath become a Male; but yet retaining ſome certain geſtures unbefitting the Maſculine Sex; as a ſhrill voice, womaniſh actions, and the like. Contrariwiſe, Nature hath often made a Male, and cold growing on, and turning the genitals inward, it hath become a Female;

Female; yet ſtill retaining a manlike faſhion, both in voice and geſture.

Now to give an impartial judgment of theſe two opinions. I cannot but hold, that the latter of them carrieth a greater ſemblance of truth with it; for as to what *Pinæus* affirms of the great difference of figure in the genital members of each, it will not be of ſo much force; if we conſider that the inverſion of them is that which chiefly occaſioneth this difference of form; the reaſon of which is evidently deduced from the contrary natures of heat and cold; heat enlarging and extending all things, and cold retaining and cloſing them up.

Now as to the buſineſs of Hermaphrodites, or thoſe that enjoy both Sexes in one perſon, many there are, that will not afford any belief, or, at the leaſt, doubt whether or no there are any ſuch things in nature; but although there cannot be ſo apparent a reaſon given for this as for the mutation of Sexes; yet in this we may ſuffer our ſelves to be guided by the ſame *Criterium*, as in the buſineſs of Specters and Apparitions of Spirits; concerning which, although it hath puzled many learned men to find out, what ſhould be the true cauſes and reaſons, that ſuch things come to paſs; yet it argues much indiſcretion not to give credit to them, both in regard Hiſtories have abounded with frequent examples of them in all ages; and alſo, conſidering the daily reports we have of ſuch things, both from the mouths and pens of ſerious and judicious men.

Perhaps it may be judged by ſome, to have been more decent that theſe things ſhould have been delivered in the Latin, than in the vulgar Tongue, that ſo the ſecrets of Nature might not have been proſtituted to every unworthy Reader, that makes uſe of ſuch things,

only for a mockery, and a May-game, and to promote idle and laſcivious diſcourſe; yet foraſmuch as they are written for God's Glory, and the benefit and help of mankind, and intended only for the uſe of ſober, pious, and diſcreet Matrons; and that the want of skill and knowledge in theſe mainly important Secrets, hath been the occaſion of very many miſtakes, to the great miſery oftentimes of Women in travail, and prejudice of the poor Infant, the concealment of them had been much more inexcuſable, than the publiſhing can be.

Exod. 1. 17. *But the Midwives feared God*, verſe 20. *Therefore God dealt well with the Midwives.*

Deo Gloria.

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SECRETS

Brought to

LIGHT,

Which for many years were locked up in the Breaſt of that moſt Famous and Learned Phyſician, Sir *Theodore Mayern*, Phyſician to His late Majeſty,

King *CHARLES* the Firſt,

Of Ever Bleſſed Memory.

In which are contained the ſufficient Teſtimonies of the renowned and happy ſucceſſes of his management in his general Practice on the greateſt Ladies of the Court, and Country, in the uſe of ſo publick a benefit, as that of the Excellent Art of MIDWIFRY.

MANCHESTER MEDICAL SOCIETY

LONDON,

Printed in the Year, 1696.

TO THE Underſtanding Reader

MANCHESTER MEDICAL SOCIETY

I *Shall not need to ſpend many words in recommending to the World theſe preſent Obſervations and Experiments in Midwifry, ſince, had not my own knowledge and experience of them, warranted me to give a ſufficient teſtimony of them, It had been enough to ſay, that they were the Collections of a Perſon of ſo great a fame, and therefore of ſo general a practice for a long ſeries of years, both abroad, and in this Nation; that, not to mention his univerſal inſight in all parts of Learning, his judgment chiefly in matters of this nature ought not to be ſuſpected. He muſt needs be an abſolute ſtranger to all the Concerns of publick fame, and the knowledge of eminent men, who hath not been very well acquainted (though living in the remoteſt part of this Nation) with the high reputation of* Sir Theodore Mayern, *who not only as he was Phyſician to the late King, but by the proof he had given of his eminent skill and perfection in his faculty, has gained the greateſt eſteem and generality of practice at Court, and among the Nobility, of any man in his time: By which it appears that theſe preſent Receipts extracted from the* Mulæum *of this excellent Perſon, have been frequently made uſe of by himſelf among the greateſt Ladies of Court and Country; Upon this account I having had the fortune (as being a near Relation of his) to get theſe among ſeveral other of his Papers into my hands, ſhould have thought my ſelf very injurious to the World, if I had not taken the firſt*

opportunity to communicate to the publick view a matter of ſo publick a benefit; eſpecially, ſince it is a buſineſs of no leſs importance than the preſervation of Life, to be very cautious what to make choice of, and not eaſily to be ſatisfied with every thing that may have, raſhly and without mature judgment, been publiſht of this Subject. The truth is, among all the Treatiſes of Midwifry that I have ſeen ſet forth in our Language, I have not met with any to which I can more willingly ſubſcribe my approbation, than to the works of Madam Lowiſe Burgeoiſe, *late Midwife to the Queen of* France: *Therefore hearing of a ſecond Edition of the ſaid Treatiſe to come forth, I thought it moſt convenient to annex thereunto this collection, more conſiderable for its quality than quantity; the experiences of the one having been no leſs approved among the Ladies of the* French Court, *than thoſe of the other among our great Ladies of* England: *To conclude, I ſhall not for this ſupplement go about to implore the favourable cenſure of the Courteous Reader, but commit it to the fortune of that free reception which it cannot but meet with, both from the advantageous Teſtimony I have alledged, and the beneficial Effects I dare promiſe it will produce.*

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Which for many years were locked up in the breaſt of that moſt Famous and Learned Phyſician, Sir *Theodore Mayern*, Phyſician to His late MAJESTY,

King CHARLES the Firſt,

of ever Bleſſed Memory.

To know the time of Delivery, whereby the woman may know the better how to prepare her ſelf.

THE natural time of Delivery falls out to be at the end of nine months, eſpecially if at that ſeaſon the Woman be wont to have her natural purgations; or elſe if at nine Months end ſhe happen to be near the full or the new Moon: For theſe things hapning together, not only haſten her Delivery, but alſo facilitate the Labour.

To this end, it is neceſſary that a Woman ſhould be careful to remember and take notice of the time of her Conception, that ſhe may be able to govern her ſelf according to the ſeaſons, as ſhe grows near her time.

It is alſo very neceſſary for Women to have in memory the days and ſeaſons of their natural Purgations, not only in regard of their delivery, but alſo in regard of ſeveral Maladies and Diſeaſes, which upon this

occaſion happen at the ſaid time, and of which no perſon can rightly judge of the cauſe, unleſs thoſe things be well known.

Now if it happen that a woman have miſtaken or forgot, as not being rightly able to obſerve, either becauſe of ſome retention extraordinary, or ſome extraordinary and tedious flux of her natural Purgations; ſhe may redreſs her ſelf by the means which follow.

Moſt commonly and ordinarily, women have their natural Purgations from the age of fourteen years to twenty one, at the new Moon; after that, from twenty one to thirty, in the firſt quarter; from thirty to thirty ſeven, or thirty eight, they have them at the full of the Moon; from thirty ſeven to the time that they begin to ceaſe, in the laſt quarter.

Signs which precede Delivery.

THE Woman having a regard to the end of the nine Moons, as alſo to the times of the full and new Moons, as alſo to the time that ſhe uſes to have her Purgations, as hath been ſaid, ſhe muſt be provided of all things for her aſſiſtance and preſervation. Now when her Delivery is near, ſhe ſhall know by theſe ſigns.

Great pains in her groins, thighs, the ſmall of her belly, and all the lower parts of the Navel, together with ſwellings, and hardneſs in the ſaid places.

Shiverings and ſhakings through the whole body, as at the coming of an Ague; after that again a ſudden heat, feebleneſs, laſſitude, and ſmall ſweats upon the face; after which the blood being inflamed, riſes up into the face, which cauſes a heat, and redneſs; great unreſt, and changing from hot to cold, from ſtrong to weak, from weak to ſtrong; and ſhe ſhall feel the Child to make violent thruſts. There will come bloody water from the lower parts. When theſe ſigns, but eſpecially the bloody waters appear,

pear. then ſhe ought to commit her ſelf to the care of the Midwife, for before 'tis in vain, and may prove dangerous.

Nature hath ſo wel' ordered her works, that the Matrix never opens it ſelf before the time prefixed, at which time theſe ſigns appear; and therefore a woman ought to be very diligent in the obſervance of the ſaid ſeaſons and ſigns.

To cauſe the Woman to contain the Birth.

TAke Mint, Roſes, Marjoram, Saffron, Musk, as much as ſuffices of each; put them into a bag to be hung about the neck, ſo that it may reach to the ſtomach; this will keep the womb from falling low.

An Emplaiſter to hinder the Monthly Flux in Women with child.

TAke Oyl of Roſes, white Wax, juyce of Male-knot-graſs of each 2 ounces, Bole-Armoniack, Crocus Martis, each ſix drams, of this make a plaiſter: when the Flux comes down, let the woman contain her ſelf in her bed, and let this plaiſter be ſpread upon her loyns. Lay a Goats-skin between the ſheet and the bed, becauſe of the heat of the hollow Vein; or elſe take Crocus Martis one dram, juyce of Knot-graſs four ounces, Roſe-water and Vinegar, of each one ounce; mingle them all well together with the white of an egg, then dip a linnen cloth therein, and apply it cold to the loins.

An Emplaiſter for a Woman that is fearful of containing the Birth.

TAke of the root of Snake-weed, and Tormentil, each one ounce and a half, *Joubertus* aſtringent powder Myrtle-berries, *Pſidia*, Pomgranate flowers, of each ſix drams; Dragons-blood, *Spong. Bedeguar*, of each half an ounce, Frankincenſe, Maſtick, of each three drams; Cummin one dram; Nutmegs, Cloves,

of

of each half a dram, Common Pitch ſix ounces, *Venice* Turpentine, waſhed in juyce of Shepherds-purſe, Ship pitch three ounces, Wax as much as is ſufficient; make of theſe an Emplaiſter to be applied to the reins.

Preparatory Oyntments to be uſed before the time of Delivery.

TAke Oyl of Lillies, and Cammomil, of each four ounces, new Hogs-ſeam ſtrein'd, new freſh Butter, of each an ounce and an half, Muſcilage of the ſeed of Fenugreek extracted in Mugwort-water, two ounces of powder of round Birth-wort, and Saffron, of each two drams, Wax as much as ſuffices, make a mollifying Oyntment to anoint the Thighs, Hips, and Matrix. Or elſe,

Take the roots of white Lillies cut ſmall, four ounces, leaves of Violets and Mallows chopt, of each one handful; oyl of Lillies one pint: boyl theſe together upon hot embers, in a ſilver diſh, always moving them 'till they grow ſoft, in the nature of a Cataplaſm. Then ſtrein it, and to the ſtreined liquor add Gooſe-greaſe, Hogs-ſeam, of each three ounces, Saffron one ounce, mingle them well, and make an Oyntment for the uſe above-ſaid.

In caſe of Vomiting.

APply to the Stomach a Stomachical Cerecloth ſprinkled with *Galbanum* powdered, powder of Cloves and Maſtick, and then covered with fine linnen.

Or elſe give *Aromaticum Roſatum* before meals, which is a moſt excellent remedy.

A woman in the firſt place finding her ſelf to be with Child for the three firſt months, ought to keep from violent exerciſes, as alſo at the firſt quarter, at Full of the Moon, and in the time when ſhe hath her natural

natural purgations; for at all theſe ſeaſons there is a motion of the humours, and of the blood, which many times cauſeth a diſcharge of the Birth; neither ought a woman at ſuch times as theſe dance, ride, or go in Coaches, but upon urgent neceſſity, and that very ſoftly.

In the fourth month the Child being alive moves and ſtirs, which cauſeth a ſqueamiſhneſs in the ſtomach, where at that time 'tis good for the Woman to eat alone, that ſhe may neither ſee nor hear of any thing of hurtful diet, to which ſhe may have a longing deſire. Neither is it good at that time for her to walk in the field, or in gardens, for fear ſhe ſhould ſee any thing to long after, offenſive to her health.

The fifth and ſixth months are not ſo dangerous, yet 'tis good to have a care.

In the ſeventh month the Child comes to perfection, and oft-times endeavours to come forth; for which cauſe great and diligent care is to be taken of the Woman at that time. For though the Child born in that month may live, yet it will prove weak, and harder to bring up. The eighth month is indifferent. The Child which is born in that Month is not long liv'd, becauſe it is much weakned by its indeavours to get forth in the ſeventh, and has not yet recovered ſtrength.

Regulation of Diet.

FOR the firſt eight months, it will be convenient for her to uſe ſuch meats and drinks, which neither moiſten, looſen, nor bind overmuch, but moderately; and let them be of eaſie digeſtion, and good juyce.

As to Fleſh; Capons, Partridges, Larks, Pullets, and Mutton afford good nouriſhment.

As

As to Fiſh; the Gurnard, the Sole, the Smelt, and many other ſorm Fiſh may be eaten.

Her Bread ought to be white, well baked, and light. *Marmalade* is good after meals, and ſometimes before, neither are the beſt ſort of Pears forbidden. As for her drink, Claret is very good, as alſo ſmall Ale and Beer well brewed; ſtrong wines are very hurtful, eſpecially thoſe that are white.

She muſt have a care to abſtain from Spices, opening and windy meats; as alſo from raw herbs, and Salads, from Beans and Peaſe, and all baked meat.

In the ninth month ſhe muſt abſtain from all aſtringent things, as Paſte of Quinces, Rice, and Pears, Marmalad, and the like; on the contrary, let her uſe mollifying and looſening meats, as fleſh that is young and tender, Pottages made with Borage, Bugloſs, Lettice, Violets, March-mallows, and ſuch like.

Other Advertiſements relating to the ſeveral accidents which may happen.

FIrſt, if the Woman fear Abortion, and that ſhe carry her Child low near her Privities, let her do as follows.

Take the Treddles of three new-laid Eggs, and beat them well together, then take of Scarlet Silk as much as ſuffices, and cut it very ſmall, and mix it with the egg, and make the ſaid mixture into Pills, take of theſe Pills in a little Claret-wine; do this three days together, and every month three times in the ſame manner.

You may alſo uſe this following Plaiſter.

Take of Myrtles, Orange-flowers, of each one ounce Acorn-cups, ſtalks of Roſes, each one ounce; Bole Armonick fine and true, Dragons-blood, of each three ounces. Turpentine two ounces; Oyl of Quinces or Myrtles as much as is ſufficient to make the plaiſter;

plaiſter: which is to be applied to the reins, and upon the belly, and withall to be ſtretched out upon the thighs. It may lye on five or ſix days without changing.

However a woman ought not to tamper, nor uſe any thing, unleſs there be very great neceſſity, which ſhe ſhall know thus; If at the full or new Moon, or elſe at the time when ſhe uſes to have her monthly purgation; if at that time her Purgations come down, then Abortion is to be feared, and remedies are to be applied.

But if the woman carry the Infant high, and that her belly ſwells, and extends ſo ſtrongly, that there may be ſome danger of fiſſures and cleſts in the skin, then let her uſe this following oyntment.

Take half a hundred of Sheeps trotters with bones and wooll; when the Moon is at the full, bruiſe them, and beat them, then let them boyl in a good quantity of water, for half a days time, let them cool, and then take off the fat that ſwims, and with this mingle four ounces of *Sperma Cæti*, four ounces of Oyl of Almonds drawn without fire, and four ounces of white Wax; melt all theſe together over a ſoft fire, then put therein half a pint of Roſe-water, then take it off the fire, and ſtir it till it grow cold; with this oyntment you ſhall firſt anoint the part extended, and then lay ſome of it on the ſaid part where ever it be, ſpreading it upon ſoft leather, ſuch as Childrens gloves are made of.

About fifteen days or three weeks before ſhe lyes down, ſhe muſt begin to uſe mollifying oyntments, anointing therewith the lower part of the belly, her thighs and genitals.

The Oyntment of Sheeps-trotters will ſerve for fifteen days, but ſome eight days before ſhe lyes down, let

let her uſe one which is more mollifying, ſuch as this which follows.

Take of roots of Lillies two ounces, Marſh mallow-roots two ounces, leaves of Marſh-mallows, Mallows, and March-Violets, of each one handfull; of Hemp-ſeed, and ſeed of Fenugreek, of each one ounce: two Sheeps trotters with their Wooll on, cut and bruiſed: boyl all theſe together in a great quantity of water, till all be boyled to a maſh, then ſtrein them hot, then ſet the ſtreined liquor over a ſoft fire, let it conſume and evaporate, 'till there be nothing left but the fat, and ſomething of a viſcous matter beſide To this add eight ounces of oyl of Hempſeed, drawn by expreſſion like Oyl of Almonds, and eight ounces of Hogs Seam; This Oyntment mollifies very much, and renders the paſſages very ſlippery and eaſie, to extend upon any occaſion.

While the party is with Child, if ſhe happen to be bound in body, let her uſe this following Clyſter.

Take one Sheeps trotter, Hempſeed, and Fenugreek-ſeed, of each one ounce; Melilot-flowers two hand-fuls, boyl theſe in Cows milk, then ſtrein it, and take ſix ounces thereof, and put thereto four ounces of Oyl of Hempſeed, if ſhe be near the time of her Labour, but if not, Oyl of Roſes, and if the excrements be very hard, you may add thereto one ounce of *Catholicon.*

At the time of Child-bearing, it is good to take the above-ſaid Clyſter, if it may be done poſſibly, for that, after the Woman is delivered, ſhe is to be four or five days without a ſtool, as well becauſe of the great evacuations which ſhe hath ſo lately had, as alſo that being to be kept continually hot in her bed, the excrements do thereupon harden, and afterwards putri-

fie,

ſie, and then generate putrid vapours, and many times a feaver.

There happens alſo another inconvenience from the ſaid excrements being kept in the body, and not emptied before delivery; and that is this, that when the Patient endeavours to deliver her ſelf of the Infant, the excrements do alſo forthwith come out, which many ways give annoyance, as well to the Child, the Midwife, as to the other Aſſiſtants, by reaſon of the change of linnen, and the troubleſome ſmells.

Beſide the foreſaid inconveniencies, the Child will not come forth ſo eaſily, becauſe the Inteſtines being full, do compreſs the Matrix, and by conſequence cauſe the paſſages to be more cloſe and difficult. In the mean time, that is to ſay, when the woman is in pain, and that all the ſigns of Child-bearing do appear, then let her take about two ounces of Cinamon-water, this will fortifie her ſpirits, and haſten the coming forth of the Infant.

If the water alone do not ſuffice, you may give it her the ſecond time, adding thereunto the weight of a half crown of counterfeit Borax made of Roach-Allum, ſuch as the Goldſmiths uſe; it is neither offenſive to the taſte, nor any way dangerous, as ſome Phyſicians think, miſtaking it for *Chryſocoll* of the *Greeks*; for it is a ſoveraign medicament both to cauſe the Child to come forth, and to expell the Secondines, if they come not forth in their due time.

To help difficult Labour.

If you cannot have the ſaid Borax, then take two ſcruples, or forty grains of Date-ſtones powdered very fine, and drink it in Cinamon-water; or for want of that, in a draught of good Hypocraſs.

The weight of a Crown of the powder of the leaves

leaves of Cretan Dittany, drank in Cinamon-water, worketh the ſame effect.

Or elſe take of *Venetian* Borax, one dram, Saffron three grains; drink this in one ſpoonful of water of white Lillies: Or elſe, take this following powder.

Take Cretan Dittany half a dram, Savin, yellow Amber, of each two ſcruples, make it into powder, and drink it in water of Cinamon, Hyſop, or Rue.

Or elſe,

Take of the powder of leaves of Cretan Dittany half a dram, of Penny-royal half a ſcruple, a little Cinamon, Myrrh one ſcruple; mingle theſe powders well, and drink them in Hypocraſs. Or take this following water.

Take Water of Cinamon four ounces, of Hyſop and Thyme of each two ounces, of Roſewater one dram, in theſe waters diſſolve half an ounce of *Confectio Alchermes*, let them ſtand a whole night, then diſtill them in Balneo; the doſe to be taken at a time is two drams; you may add, if there be neceſſity, a drop or two of Oil of Savin. Or, you may uſe this powder.

Take of Myrrh, of Cinamon, and Saffron, of each the weight of the third part of a Crown, mix them well together, and put them into a raw egg, and cauſe the party to ſup it up; and let her drink after it a draught of Hypocraſs. Or elſe take this potion.

Take of the juyce of Savin two onnces, Cinamon-powdered two drams, Saffron half a Scruple, water of Radiſhes four ounces, and a little Sugar; of this make a potion for the woman to drink in time of travail.

There be many other Remedies, but theſe are the moſt certain, and eaſie to take, where the danger nor the pain is exceſſive; but in caſes of urgent neceſſity, you may uſe theſe following remedies.

Take of Mugwort one handful, Butchers Broom and Fennel, of each one handful; of ſalt three drams,

of

of *Aſſa fœtida* two drams, of bran one handful, of water and white-wine, of each eight pints: boil them to the conſumption of the third part. Or take this, which never failed.

Take of the root of Gentian powdered one or two drams, take this in white-wine or honey, it never hurts the Infant.

To accelerate and haſten the labour before the time of Child-bearing, uſe this following ointment.

Take of the muſcilage of the ſeed of Fenugreek, and the root of Marſhmallows, with water of Mugwort two ounces; oil of Lillies, and ſweet Almonds, and Hens-greaſe, of each one ounce and a half, of Saffron half a ſcruple; of Wax as much as ſuffices: Of this make an ointment to anoint the back, belly, and privy parts, for fourteen days together before the birth: Or elſe take this following Ointment.

Take oil of white Lillies, with hens greaſe, of each an ounce and a half, of Saffron half a ſcruple, of theſe make an Ointment with as much Wax as ſuffices, to anoint the Back, Navel, and privy Parts, for fourteen days together.

Note that all thoſe things which we have ſaid to be good, to be given at the time of delivery, muſt never be given before; for that otherwiſe they will be of little uſe, they ſerving only to facilitate the Birth without endangering the Child or Mother.

The Woman ought alſo to walk about the Chamber as much as ſhe can, being held by other Women.

Neither let any perſon, whether Man or Woman, againſt whom ſhe may have any ill will, or whoſe preſence may breed any thing of ſhame in her, be at that time in the room, becauſe any ſuch accident as that retards Nature, but let them be ſuch as ſhe loves, ſociable, merry, and helpful towards her.

It is alſo neceſſary for a Woman in Travel to ſneeze and cough, which are great means to force down the Infant to the lower parts.

And as to the Midwifes duty, ſhe ought to anoint the lower parts with oyl of Hemp-ſeed, or Nuts, if the waters which ſhould precede the Birth do not come forth, or if they be come down a good while before the Birth, to the intent to make the ſaid parts ſlippery to eaſe the coming forth of the Child.

If the Child deſcend not eaſily, the Midwife may with her hand gently preſs the top of the belly, to the intent to make the Child deſcend with more haſt.

As ſoon as the Woman is delivered, and that the Secondines are likewiſe come away, it ſhall be convenient to wrap her in a warm ſheep-skin, which muſt be ſlead near the Chamber, for that purpoſe; which muſt be done with as much expedition, and as near a great fire as may be, that there may be nothing of coldneſs when the Woman is wrapt therein. In this the Patient muſt continue twelve hours. This will much help the Matrix in its natural purgation; when you take it away, you muſt apply warm Cloths in the ſtead, and above all things take great care that no air do enter into the Matrix, which often-times is the cauſe of very great evils.

Or you may apply warm to the belly of the Patient, Tow dipt in the whites of Eggs, wherein the pouders of Cloves, Pepper, and Nutmegs ſhall be mingled, which muſt be bound cloſe to the body with ſwath-bands.

Great care is to be taken how you apply aſtringent things to the Womb preſently after delivery, unleſs after perfect purgation of the Secondines; for fear of very great miſchiefs.

Now if you uſe the ſaid ſheep skin, and that you find

find the woman notwithſtanding tormented with very great pains, and that the ſaid skin doth not at all appeaſe them; let her take an ounce and a half more or leſs according to the height of the diſtemper, of oil of ſweet Almonds drawn without fire the ſame day; and two hours after, let her take the weight of half a crown of this following powder either in white-Wine, or Capon broth.

Take of the root of great Comfrey dryed, two drams, kernels of Peaches, Nutmegs, each one dram, yellow Amber and Saffron, of each one ſcruple, Amber greeſe half a dram, make a powder of all this. For, beſides that it aſſwages the Throws, it corroborates and fortifies the body, weakened by reaſon of thoſe great evacuations.

After you have taken away the ſheep-skin, if there be any excoriation in the privy parts, by reaſon either of the bigneſs of the Child, or the ſtreining of the woman, you muſt anoint the ſaid parts with this following oyntment, which is infallible.

Take of Oil of St. John's wort well made, one ounce, *Sperma Cæti* half an ounce, balſom of *India* two drams, white Wax two drams. This ointment doth conſolidate all the parts. But if together with this excoriation, any thing of the Secondines remain in the Womb, Oil of St. Johns-wort only will ſuffice, or, for want of that, oil of Nuts.

If the evacuations after the Secondines be too much, ſo that they cauſe too great a weakneſs, you muſt apply to the Navel this following plaiſter.

Take of Treacle one dram and a half, Bean-meal one dram, *Venice*-Turpentine one dram, and thereof make an emplaiſter to be ſpread upon thin Leather.

If all be well, and that only the lower parts be pre-

judiced, after you have anointed them with Balſom of the *Indies*, together with oil of St. Johns-wort, you muſt foment the ſaid places with the following fomentation.

Take of Sage four little handfuls, wild Pomgranate flowers, Myrtle berries, Acorns, Cypreſs nuts, of each two ounces; let them be well bruiſed together; red Roſes four handfuls, Roche-allum one ounce; put all theſe into two little bags, and let them boil in Smiths water, or in water where iron hath been often quenched: when one bag is cold, apply another.

The Sheep-skin being taken away, if the patient be afraid of any wrinckles in the skin, which now is as much relaxed, as it was before extended; let her anoint the belly with this following ointment.

Take of *Sperma Cæti*, two ounces, oil of Myrtles, of Maſtick, and St. John's-wort, of each one ounce, white wax an ounce and a half, Turpentine of *Venice*, waſht in Vinegar of Roſes, one ounce; of theſe make an ointment over a gentle Fire, with which you muſt anoint the belly once a day, continuing ſo to do for ten or twelve days, laying when you have done upon the place ſo anointed, a linnen cloth dipt in the following ointment.

Take oil of ſweet Almonds, oil of Nuts, *Sperma Cæti* each four ounces; white Wax four ounces; melt theſe together, and dip therein a good large towel, big enough to wrap about the belly; when you do theſe things, great care is to be taken, that the patient do not take any cold.

If the patient have no mind to nurſe her Child, and deſires to dry up her milk, then do as follows, ſome ſix or ſeven hours after the Delivery.

Tak a linnen cloth cut round, about the bigneſs of the breaſts, making a little hole in the middle for the Teat to come through; then dip the clothes in the following

ing ointment, and lay them upon the breaſt, not taking them off again, 'till the end of ten or twelve days.

Take *Venice* Turpentine four ounces, waſhed in one half part of Roſe-water, and one half part of Vinegar, Populeon one ounce, mix them together, and apply them as is before ſaid. If the milk doth not dry up for all this, make the Cataplaſm as follows.

Take Bean-meal four ounces, Bole-amoniack one ounce, juyce of Plantain three ounces, Vinegar of Roſes, two ounces, Fountain water half a pint; let them boil 'till they come to the thickneſs of a Cataplaſm, adding toward the end two ounces of Populeon, ſpread this on a linnen cloth, and apply them to the breaſts without waſhing them, changing the Cataplaſm twice a day.

The juice of Chervile boiled with Bean-meal, and a little Populeon, worketh the ſame effect. Becauſe the difficulty of Child bearing proceedeth from the loſs of thoſe waters that break forth before the Child; therefore, to ſupply that defect, and to render the places ſlippery, let her uſe theſe following remedies.

Take Marſh-mallows with the roots one handful, Mugwort, Savine, of each half a handful, Hempſeed, and Fenugreek ſeed of each four ounces, Cummin ſeed one ounce and a half, boil all theſe in water; then take four ounces of this decoction, and add thereto oil of Hempſeed two ounces, Moſch. gr. 2. and inject it into the neck of the womb. Then take this following pouder.

Take of the bark of Caſſia, Dittany, of each two drams, Cinamon four ſcruples, Sugar the weight of the other ingredients. Make them into pouder, and let the Patient take one dram thereof in white-wine, or Mugwort water.

An Oyntment for the Midwifes hands.

TAke Oyl of Hempſeed, one ounce and a half, Oyl of Caſtor half an ounce, Gall Moſchate half a ſcruple, Labdanum one ſcruple, make of this an Oyntment, with which, let the Midwife often anoint the neck of the womb.

After Delivery.

WHen the Infant is well cleanſed by the Midwife, let her give unto it in the Winter nothing but a little Mithridate, but in the Summer let her mingle therewith a little conſerve of Roſes and Bugloſs.

If the Mother have not yet taken any thing, let the Midwife give to her the juyce of a Capon preſſed out in a preſs, with a little Saffron, and the yolk of an egg. Then let her take this following powder, againſt gripings of the belly, or after throws which indeed ſhe ought to take before any meat, preſently after Delivery.

Take of the greater Comfrey dryed, one dram and a half, kernels of Peaches, Nutmegs, of each two drams, yellow Amber, one dram, Amber-greeſe two ſcruples; or this,

Take kernels of Peaches and Dates, of each one dram and a half, Nutmegs four ſcruple, *Pulv. Elect. Diamargarit Calid.* two drams, Aniſeed condited, one dram; of the beſt Cinamon two ſcruples, Saffron half a ſcruple, Sugar as much as ſuffices, drink two drams of this powder in white-wine twice or thrice a day, if the pains be very great.

If the pains ceaſe not with theſe remedies, uſe that which follows.

TAke the whites of twelve eggs roſted under the embers, Cummin-ſeed and Hempſeed, of each one ounce and a half, flowers of Camomile and Melilot,

lot, of each two drams; boyl theſe in oyl of Dill, 'till they come to the form of an oyntment; apply it warm to the belly, ſtill changing it as it grows cold. Or thus:

Take the flowers of Dill, Roſemary, Melilot, and Camomil, of each one handful; Fennelſeed, Aniſeed, and Cummin ſeed, of each two drams: boyl them in part wine, and part water, and make a Cataplaſm for the whole belly.

To ſtreighten the Womb.

TAke of the leaves of Myrtle and Starwort, of each three handfuls, green Mediers, green Prunes, and the ſharpeſt wild Pears, of each one little handful and a half, the Stomacks of three Cocks newly taken out, diſtill all theſe together, then take Cotton and dip therein, and then put it into the womb, and let it continue there a good while.

To ſtreighten the Womb without the help of Swathe-bands.

TAke the white of an Egg, and meal as much as is ſufficient; make thereof a Cataplaſm to cover the lower part of the belly; where it lies upon the belly, there muſt be a hole made, and that hole muſt be covered with moſs.

You muſt cover the plaiſter alſo with powder of Frankincenſe.

This plaiſter profits more in a little while, than a Swathe in many weeks.

A Fomentation to provoke the after-birth.

TAke the Birth-worts, of each of them one ounce, or a handful; Carduus, Feverfew and Mugwort, each one handful; Dwarf-Elder, half a handful, ground-Ivy one handful, boyl them together in Wine, or Water, or Ale, eſpecially if there be any Fever, for then you muſt by no means meddle with

Wine, adding to it one handfull of the leaves, or half a handful of the roots of Maſter-wort.

For the ſame.

TAke Savine, one ſcruple, rind of Caſſia, half a ſcruple, Saffron ten grains, Aſſa-fætida two grains, juyce of Wall-Ivy, half an ounce, Snakeweed one ounce, *Pulvis diagar.* five grains, Syrup of Mugwort half an ounce, mingle all theſe together, and make a potion to drink at once.

Or elſe take four drops of the diſtilled oyl of Savin in white-wine.

A Peſſary for the ſame.

TAke the leaves of red Coleworts, and bruiſe them, and put them into a little piece of linnen cloth in the ſhape of a finger, then bruiſe them again, that the juyce may come through, and dip the cloth in a mixture of oyl of Lillies, Camomil, and ſweet Almonds.

For the ſame.

TAke long and round Birthwort, Aſſa-Fætida, of each half an ounce, Myrrh one dram, Spike two drams, make them up with the decoction of Parſley, and Apple-tree leaves.

For the ſame.

TAke of Borax one dram, Cinamon one ſcruple, Saffron three grains; make a powder, and let the woman drink it in four ounces of water of Mugwort.

To expell the Child, and after birth, in time of great neceſſity.

TAke of the water of Mugwort, Agrimony, and Penny-royal, of each one ounce, Syrup of Mugwort one ounce and a half, powder of Caſtor, round Birth-wort, Myrrh, *Aſarabacca*, of each one ſcruple, mingle them together, make a potion.

Or

Or elſe take *Origanum*, *Calaminth*, and Hyſop, of each two drams, roots of *Orrice*, *Aſarabacca*, Savin, each one dram, Myrrh, *Olibanum*, *Galbanum*, *Sagapenum*, one ſcruple; diſſolve them, and make a Peſſary.

To expell the after-birth, another.

TAke one ſtone of a Caſtor, and diſtill it with ſtrong Vinegar; when you have ſo done, let the Patient take four ounces of this diſtilled liquor.

Or, you may take of the Oyl drawn out of the ſtone of a Caſtor, with a ſoft fire, mingle it with a ſufficient quantity of this Oyl, a little of the waters of Penny-royal, and Dittany, and a little ſtrong Vinegar.

To expell the Birth, whether alive, or dead.

TAke the milk of a woman that nurſes a male child, and diſſolve it with a little Saffron, that it may not be known; then boyl an egg rear, and take out the white, and in the place of that, put in the milk, and let the patient ſup it up; if it prevail not in a quarter of an hour, prepare another egg, and fill it with milk, as aforeſaid.

Or take of the juyce of Bugloſs, four ounces ſweetned with Sugar.

Againſt pains of the heart.

TAke of the roots of Fennel, Bugloſs, and Cicory, each two ounces; boyl them in three pints of white-wine, to the conſumption of two parts, then add Fennel-water, and Cicory-water, each ſix ounces; then boyl them again till there remain but a pint and a half, take one ſpoonful morning and evening.

To dry up the Milk.

TAke Honey newly drawn out of the Hive, and diſſolve it in water, and waſh the breaſts therewith.

For

For the ſame.

TAke of the juyce of Mint and Shepherds-purſe, of each half an ounce; mix them together and drink them a mornings, with the broth of a hen or chicken.

A Fomentation for the ſame.

TAke of the juyce of Parſley, and the ſtrongeſt wild Turnep, equal parts; and moiſten therein a linnen cloth, and apply the ſaid Cloth to the Breaſts.

Another.

TAke Oyl of Violets three ounces, juyce of Mint and Parſley three ounces, white Vinegar one ounce, Roſe-water two ounces: boyl all theſe over a gentle fire, to the conſumption of the juyces; then add a little wax and make an oyntment. Or,

Take of the tops of Elder, Sage, and Mint, one little handful; boyl them in common water, and make thereof a Cataplaſm to be applied to the breaſts.

To encreaſe Milk.

If you would increaſe the milk, foment the breaſts with the decoction of Fennel, or elſe give her the decoction of Mint, and lay the Mint boyled upon her breaſts.

Or, if theſe things prevail not, uſe this following Powder.

Take of Aniſe, Fennel, Cummin-ſeed, two drams, Ginger half an ounce, *Carui*, of both ſorts of Pepper, Coral, each one dram, Cinamon, three drams, ſeed of Daucus one dram, *Siler montan.* half an ounce, *Cardamom*, Long pepper, each three drams, *Seſelos* half an ounce, ſeed of *Seſamum* one ounce, white Poppy half an ounce, mingle them, and make a powder thereof, and take one dram at pleaſure, in broth made of red Coleworts.

Or, you may uſe this following oyntment.

Take of Venice-Turpentine, oyl of Roſes, Vinegar

of

of Roſes equal parts, add to this a little new wax, and therewith anoint the breaſts.

But if the Milk do curdle and harden in the breaſts

Firſt chafe the breaſts well with raw honey, then take of new wax two ounces, new oyl of nuts and vinegar two or three ſpoonfuls, melt them together, and dip that in little round linnen clothes, with holes in the middle to lay upon the breaſts.

Now if there be any tumour or hardneſs cauſed by the coagulation of the milk, then

Take of the leaves of Parſley, Hemlock, *Uinca pervinca*, Box and Chervile, and let them boyl in the ſtrongeſt Vinegar, and then ſtrain them; then take oyl of Roſes, Lillies, and ſweet Almonds each one ounce, of the foreſaid Vinegar four ounces, mingle them in a marble mortar for an oyntment, adding one ſcruple of Camphire diſſolved in part of the oyl, and toward the latter end of your ſtirring it add the white refrigerating *Ceratum* of *Galen*, Unguent of Roſes of *Meſſu* one ounce and a half, mingle them all well together, and apply them to the hard ſwelling part, it aſſwages the tumour, and cauſes the milk to flow through the Teats.

If the Tumor be painful and enflamed, you muſt not uſe the Camphire, (for it encreaſes the pain) till that the pain be aſſwaged.

An Oyntment againſt the curdling of the Milk in the Breaſt.

TAke of the roots of Marſh mallows half a pound, boyl them well in Vinegar, and ſtrain them thro' a hair ſieve, add to this Bean-meal one ounce, powder of Rue, and dried Mint, one dram; Oyl of Maſtick as much as ſuffices.

Againſt

Againſt Fiſſures in the Breaſts.

TAke Gum-Arabick moſt finelypowdered, one ounce, Roſe-water and *Aqua-vitæ* a ſufficient quantity, prepare them together, till they come to a juſt thickneſs, make thereof an oyntment, and apply it to the ſaid Fiſſures.

Or elſe, anoint the ſaid Fiſſures with Ointment of Roſes, then apply the inſide of the leaf of Ground-Ivy, changing often; this cures within ſix or eight days.

Another of the ſame.

TAke *Lytharge* of Silver, Myrrh, Ginger, and oyl-Olive, as much as ſuffices; mix them to the thickneſs of an oyntment; before you apply this, moiſten the Fiſſures themſelves with ſpittle, but no part of the breaſt beſide.

Pain in the Breaſts after Delivery.

TAke new Wax two ounces, oyl of Nuts half an ounce, oyl of Rape-ſeeed, or Turnep-ſeed half an ounce; firſt melt the Wax, then add the Oyls; dip therein the clothes cut fit to the breaſts; if there be any pain after delivery, the application of theſe cloaths, will with great ſucceſs aſſwage the ſame.

An Opiate to be given to Childern newly born.

TAke Mithridate of *Alexandria* three drams, Conſerve of Bugloſs and Roſes, of each one dram; mingle them well together, and keep them in a glaſs Veſſel well ſtopt; an hour, or half an hour after the Child is born, before it hath ſuckt, give to it of the foreſaid opiate, to the quantity of a Filberd; let it not ſuck till five hours after; continue thus doing for a month, giving the Child this opiate once in a week; and then it will be ſufficient, that the Child abſtain but an hours ſpace from the Teat.

It will not be amiſs to anoint the Navel of the Child with

with an ointment made of Ambergreece and Suet, equal parts, with a little oil of ſweet-Almonds. This will preſerve the child from Epilepſies and Convulſions.

Againſt Barrenneſs.

TAKE of Pine-nuts, firſt well waſht in Roſewater, ſix ounces; ſweet Almonds, waſhed in like manner, and bruiſed, each two ounces, *Citron* pill, condited root of *Satyrion*, *Erythranion*, one ounce, *Pulp* of *Sebeſten*, Prunes of *Damaſcus* fat, boiled in Sugared water, each one ounce and a half; *Coriander* prepared three drams; *Pulveris Diambre* one dram *Penidium* one ounce and a half, the inner rind of Cinamon, half an ounce, true Amber of an Aſh-colour, one dram, Moſc. one Scruple, refined Sugar boiled in Roſe-water, one pound and a half; take all theſe things and beat them, and powder them well, and make thereof a Paſte ſo dried at a gentle fire. Let the woman take this at pleaſure after dinner, and three hours before at pleaſure, abſtaining from liquid meats. The man alſo may eat of this paſte; but let him not uſe copulation at the time of the Womans Purgations, nor when ſhe bathes her ſelf, but preſently after. Thoſe mornings that he abſtains, let him take one ſpoonful of the water of Cocks-blood, with three or four ſpoonfuls of the beſt Broth.

For the ſame.

A Syrup. Take Syrup of Hempagrimony, Simple, Oxymel, Syrup *de rad.* each one ounce and a half, waters of Nipp, Betony, and Mugwort of each three ounces, make thereof a ſyrup perfectly boiled, ſtrein it, and let it he aromatized with Cinamon, for three doſes, morning and evening.

A Potion. Take Agarick infuſed in Honey of Roſes, and a little white-Wine for a whole night, one ounce; *Diacatholicon*, half an ounce, *Diaphenicon*, *Elect. Ind. major*

major, each one dram and a half; Syrup of Roſes *Solutive*, with Agorick one ounce, with a decoction of red Chiches; make a Potion thereof, and give it after the Syrup is all taken, for ten days, and ten days before the coming of the monthly purgations.

Three days after the operation of the ſaid potion, let blood in *Vena Sophena*, of the right foot, and take away three ounces of blood at evening.

An Opiate. Take of the great *Triphera* without *Opium*, two ounces Methridate three ounces, mix theſe well together, and let her take thereof the quantity of a Walnut after ſhe is let blood, drinking upon the ſaid *Bolus*, a ſpoonful of Aromatick Wine, white or Claret; let the Patient take this when ſhe is clean from her Purgations only in the morning: while ſhe hath them upon her only at night, and then let her alſo make uſe of this Peſſary.

Take of Spike, Myrrh, and Agarick, and Colocynth each three drams, *Benedict.* one ounce and a half mix them well together with the juyce of *French* Mercury, and wrapt in fine red ſilk, make thereof little Peſſaries, and put one of them into the Womb in the day, and another at night: But, from the time that ſhe is let blood until her Purgations, let her uſe but one in the day; but from the time that they begin, until the time that they end, let her uſe two, as is before ſaid.

Let her withal take this following Clyſter two or three days before her purgations.

Take Feverfew one handful, Penny-royal, Calamint, and Savine, of each half a handful, ſeed of Juniper one ounce, Flowers of Melilot, and tops of Dill of each one handful, make a decoction of nine ounces of water, add thereto oil of Lillies four ounces, two whites of eggs, and one dram of common ſalt.

Laſtly, one day before her monthly purgations, let

let her take three Pills of thoſe which are called *Pillulæ Rufi*, then after ſhe is clean from her Purgations, let her lye with her Husband.

For the ſame.

AN Injection. Take Cypreſs one ounce, Myrrh half an ounce *Pulp* of *Colocynth* one dram, *Bdellium* one ſcruple, water a pint; boil them altogether to the conſumption of the third part, then ſtrein them, make an injection of four ounces of the ſtreined liquor into the Womb, three days before the Bath, and let the Patient keep it as long as ſhe can.

A Fumigation. Take juyce of *Biſtort*, *Schœnanth*, Cypreſs nuts, red Storax, and Maſtick, one ounce, Hares-dung; mix them, and pound them well together, and make a Fumigation; let the patient receive it ſitting on a ſtool with a hole in it.

Then let her uſe this following Bath.

Take Baſil, Calamint, Betony, Melilot, Roſes, each two handfuls. Thyme, Elder Germander, Mugwort, Savin, Balm, of each two handfuls, Feverfew, leaves of Laurel, and Lavender, each one handful, bruiſe them together, and when the water boyls, throw them in; when they have boiled ſufficiently, let her take the waters off, and bath therein.

A Plaiſter, Take of the maſs of Emplaiſter of Maſtick, one ounce; of Plaiſter for the Womb, two ounces, mingle them together, and extend them upon a round piece of red cloth; in the middle whereof, put one *Trochiſch de galla Moſchat.* and ſix grains of Amber-greece; the laſt day of her bathing, when ſhe goes to bed, let her apply that plaiſter to the region of her Matrix.

That Night, after due concoction, let her lye with her Husband,

MANCHESTER MEDICAL SOCIETY

To

To increaſe Luſt, and to help Conception.

TAKE of the juyce of the Herb Mercury, and clarified Honey, of each one ounce; of meal of *Nigella*, two ounces; make thereof a maſs, and let the Patient take two or three every night.

An Opiat for the ſame.

TAKE Conſerve of *Eringo*-roots, and *Satyrion*, each three ounces, green Ginger condited, *Citron* rind one ounce and a half, ſweet Almonds, Piſtaches, Pine-Apples, Filberds, Cheſnuts, Dates, the *Pulp* of *Cocus*'s of each one ounce; of the reins and loins of the beaſt called a *Skink*, of the pizzle of a Bull, of the ſtones of a Hare, or Boar, of each half an ounce; ſeed of Parſnip, Rockquet, and Nettles, each three drams, white Pepper, *Galang.* and cinamon, each half a dram; all theſe things being well provided, and beaten, mix them together with Wine, ſweetned and boiled to a thickneſs, and make an Opiate; add thereto of the powder of Glow-worms killed in the ſteam of Vinegar, one ſcruple.

For the ſame.

TAKE Pine-Apples, new Filberds peel'd, of each one ounce and a half, brains of Cock ſparrows two drams, new Satyrion, roſted under the aſhes in wet tow, three drams; Stones of a Ram roaſted, half an ounce, *Indian* Nuts, one dram, pound them all with the broth of young Pigeons, then mingle therewith ſix ounces of refined Sugar, and boil it to a thickneſs, and add thereto the following pouders.

Take ſeed of Bombax cleanſed, the beſt Cinamon, each two ſcruples, ſeed of Rocket, Onions, Nettles, and Parſnips, each half a dram, the reins of *Skinks*, Long Pepper, Galang. White Ginger, of each two ſcruples, ſhavings of the pizzle of a Hart four ſcruples; make a Confection, and take the quantity of a Walnut after

after the firſt ſleep, and two hours before you eat.

An application to be made upon the Privities preſently after Delivery.

TAKE the whites of two Eggs, and oil of St. *John*'s wort, of each one ounce and a half, oil of Myrtles one ounce; dip therein flat ſtoups of Hemp, and apply them to the lips of the Privities; do this three or four times a day, but take heed that it touch not the neck of the Matrix, becauſe it hinders its purgation.

The next day foment theſe parts with this following Fomentation.

TAKE of Wine and water half a pint, of Madder, Roſe-mary, and St. John's-wort of each two little handfuls, let them boil for a Fomentation, which is to be applied hot, with the Hempen ſtoups aforeſaid. This is to be done the ſecond day.

The third day, take wine a pint, water half a pint, Myrrh two drams, Cinamon two drams and a half, Allum two drams and a half; of the ſtones of Grapes two drams, the rind of Granates one dram, flowers of red Roſes, one little handful and a half; make of this a decoction to foment the Womb until the ninth day twice a day.

Take oil of St. John's wort one ounce and a half, *Sperma Cæti* three drams, with a little wax; make of this an ointment to uſe at the beginning, with the aforeſaid Fomentation to the lips of the Privities.

When you have taken away the ſheeps-skin, as is before ſaid, you may not only do as is there ſet down, but alſo uſe this following method.

Firſt, take *Sperma Cæti* two ounces, oil of ſweet Almonds, Camomile, and St. John's wort, of each an ounce and a half, Goats ſuet one ounce, oil of Myrtles half an ounce, Saffron half a ſcruple, with this ointment being lukewarm, let the belly be well anointed once every day, then lay over the whole belly this following Cerecloth.

Take of new wax four ounces, *Sperma Cæti* one ounce and a half, Turpentine waſht in Roſewater two ounces and a half, oil of Almonds and St. John's-wort, of each one ounce, Saffron half a ſcruple. Let them melt and boyl together; when all the ingredients are well mixed, take them from the fire, and put into it the hempen cloth, and when it is cool, make it ſmooth, and apply it; let it be bound on with ſwathes, and do this for eight or nine days together.

The Woman being thus duly and rightly purged, and being free from any Fever, or other bad ſymptoms, ſhe may make uſe of theſe following Baths.

She ſhall go into the Bath three mornings together, the firſt being luke-warm, ſtaying therein but a very little. The ſecond a little hotter, with ſomething longer continuance therein. But in the third let her ſtay as long as ſhe can.

The Bath in Summer.

TAKE a very clean Tub, wherein wine hath for ſometime been; put therein a quantity of the beſt Wine, and fill it with River-water, and the ſecond day after you have filled it, put therein Marjoram, Mug-wort, Agrimony, Penny-royal, of each two handfuls, then let them boil, and as they boil, now and then quench a hot piece of Iron therein, then add flowers of red Roſes, two ounces and a half, Camomile, Dill, and Melilot, of each one ounce and a half, ſtrein them all, and ſo make the firſt Bath, out of which let her come out as ſoon as ſhe feels any pain.

When ſhe comes out, let her take as follows.

Of the rind of Pome-citron, and Conſerve of Bugloſs, of each two ſcruples, let her take this going into her bed; then let her ſweat, and the ſweat being wiped off, let her eat ſome good and wholſome meat.

Take the water of the firſt bath, and add thereto Bean-meal, and Oat-meal, of each two pound and a half,

half, meal of Tares one pound and a half, of Lupines one pound, Roach-allum, and Salt, of each four ounces, Cloves and Nutmegs, of each one dram; let them be aromatized with Benjamin and Storax, then put them all together in a bag, and let them boil in the foresaid water.

When she comes forth, let her take the aforesaid Bolus.

The third part.

FILL the Tub emptied of the Wine with River water, then add thereto a quantity of white-wine; then take of Rosemary, Mint, Marjoram, Mugwort, Savin, Ground Ivy, of each two handfuls, Scarlet grains, four ounces, flowers of Rosemary, Camomile, Mint, of each two ounces; Bean-meal, Oat-meal, of each one handful and a half, meal of Lupines and Tares, of each one pound; Cloves, Nutmegs, and Cinamon, of each half an ounce; bruise all these things together, and let them boil in a little bag, adding thereto a pint and a half of *Aqua vitæ*, and let burning Iron be often quenched therein. This is the third Bath, wherein she is to stay as long as she can.

When she comes forth, let her take the same Bolus, as before.

After she hath bathed, let her foment for one or two days the lower parts of her Belly.

TAKE of red Roses two handful and a half, *Shoenanth* half a handful, Myrtle-berries two drams and a half, Allum one dram and a half, Mastick three drams; let them be bruised, and then boil together in sower red wine: Add also two drams of Nutmegs; with this being taken lukewarm, let fomentation be made for eight days together.

The fomentation ended, let her receive this following Fume, in a Chair with a hole in it.

Take *Lignum Aloes* raw, half an ounce, Nutmegs, and Cypress-nuts, of each two drams and a half; yellow

Amber one dram and a half, make all theſe into powder, and let her ſit over the Fume.

A Fomentation for the Womb the ſecond day after the Bath.

TAKE *Galbanum* and Cypreſs-nuts, of each half an ounce, rind of Granates two ounces, red Roſes dryed, one ounce, Marjoram a handful, *Sebœnanth*, one handful; Allum a dram and a half, Thyme half a handful; let them be boiled in ſharp wine for a Fomentation.

To cauſe the ſwelling of the Belly to fall.

SOme women have their bellies as much ſwelled after Delivery as it was before; when any ſuch thing happens, do as followeth.

Take half a pound of Figgs, Barley-meal and Bean-meal, of each four ounces, powder of Brick two ounces, Cypreſs nuts one ounce; let them boil all together in Smith's water, 'till it come to a thickneſs, then ſpread it upon a linnen cloth, and apply it warm to the Belly; re-iterate this often, and the belly will fall to its wonted ſhape. Or elſe,

Take meal of Beans, Rice, and Almonds, of each two ounces, powder of Brick one ounce and a half, Bole-Armoniac two ounces and a half, Dragons blood one ounce and a half; of Cypreſs-nuts ten drams, Scarlet grains, three ounces, Galls half an ounce, oil of Myrtles ſix ounces, wild Prunes, Roſewater each a pint and a half; boil them to the thickneſs of a Pulteſs, and apply them as aforeſaid to the belly.

Pain after Delivery.

TAke heed, that when you find the Patient in pain after Child-bearing, eſpecially on the right ſide, that the redneſs, or high colour of the Urine do not deceive you, whereby you may be induced to give refrigerating medicines, finding the whole body to be hot, for ſuch urine proceeds from the greatneſs of the pain and commotion in the body, and the hot lying in bed.

Therefore if you find the Patient to be full of pain in her

her belly, and ſides, and likewiſe perceive a retention of humours that ſhould be voided more fluently.

Take of Sweet-ſmelling-Flag, one ounce and a half, *Zedoaory* half an ounce, Mace eight ſcruples, Cinamon four ſcruples; make thereof a powder, and give her one dram at a time in powder.

Now though there be a Fever which ſeems burning, yet refrain not at all to give this powder; for it doth not for all that augment the Fever, but cauſes the Womb which was ſo lately and violently moved, to return to its former eſtate, and the pain of the Matrix being ceaſed, the Fever will ceaſe of it ſelf. Or elſe, take ſweet-ſmelling-Flag one dram, Dittany half a dram; make thereof a powder.

Or, take root of Dittany one dram, Seed of Hartwort, and leaves of Rue, one ſcruple and a half, make them into powder, and give it as is before ſaid.

Againſt the ſwelling of the belly, after Delivery

TAke *Origanum*, Night-ſhade, Maſtick, of each one ſcruple, *Sagapenum* as much as ſuffices; make of this ſeven Pills, let her take them all at once, and let her drink upon them four ounces of the water of the flowers of white Lillies.

Againſt wrinckles in the skin after Child bearing.

TAke oyl of ſweet-Almonds two ounces, Capons-greaſe half an ounce, liquid Storax half a dram, Muſcilage of *Tragacanth*, extracted with Roſe-water, two drams, Wax as much as ſuffices, make thereof a Cerecloath, and apply it to the belly.

Oyl of ſweet-Almonds, with the marrow of a Hart, is good alſo for this purpoſe.

This following oyntment may be uſed before a Woman lyes down.

TAke the marrow of the fore-foot of a weather in the full of the Moon, ſet it on the fire, and let it melt in Roſe-water by degrees; you may con-

veniently add to this Hens-greaſe, or oyl of Lillies.

Another.

TAke the Seam of a Goat, a Kid, and a Weather, of each three ounces; waſh them diligently in Roſe-water, adding *Sperma Cæti*, Roſe-water as much as is ſufficient, and as you beat them, and mix them together, add powder of Maſtick with the white of an egg, and ſo make an oyntment.

A Pomatum for the ſame.

TAke Oyl of ſweet-Almonds eight ounces, *Sperma Cæti*, Capons-greaſe, marrow of a Hart, and the bone of a Weather, four ounces; melt them all together between two diſhes, in water of Lillies, then in Roſe-water.

An Oyntment for the ſame.

TAke of the Muſcilage of the Seed of Fenugreek, and Hempſeed, extracted in water of Lillies, one ounce, oyl of ſweet Almonds and Lillies, of each half an ounce, the blood of a Hog fryed, the fat of a Capon, and a wild Duck, of each ſix drams, with a little new wax; make thereof an oyntment, and keep it in a glaſs covered with wax.

Another.

TAke white Wax four ounces, melt it, and add thereto the marrow of fifty feet of black weathers, gathered in the full of the moon; when they are melted, add thereto oyl of ſweet Almonds, ſix ounces, waſh them in water of Gourds and Lillies, 'till it grow cold, then waſh it again in Roſe-water; if it be too thick, you may add a little oyl of Olive.

Or, you may take oyl of ſweet-Almonds, and oyl of Olives of each five ounces, Clove-water four ounces, Musk three grains; a little Benjamin; mingle them, and bruiſe them well together, and let them digeſt for twenty days together: Then dip your cloaths or skins therein, and keep them clean wrapt up in clean linnen.

THE

MANCHESTER MEDICAL SOCIETY

COMPLETE MIDWIFE.

Her Practice Enlarged.

The ſerious and moſt choice Secrets of Madam Louyſe Bourgioes, *Midwife to the Queen of* France; *which ſhe left to her Daughter as a Guide for her: And alſo for the Practice of all diſcreet Midwives, to prevent all dangerous Miſtakes in a work of ſo high Concernment; neceſſary to be known by all Child-bearing Women, and others.*

IN the Year 1630. a young Lady whom I was wont to bring to bed, paſſing by my houſe, came in to me, and told me, that ſhe was four Months gone, and that ſhe perceived the Infant to ſtir; about a Month after, ſhe came to ſee me, and told me that ſhe was in much pain, for that ſhe had not perceived the Infant to ſtir in two days, and that therefore ſhe believed that it was dead, by reaſon of a certain very great Fright which ſhe had had; for at the time that ſhe was frighted, ſhe perceived the Child to move, but after that never; and her belly began by little and little to wax leſs; and about three weeks after ſhe had that reflux of milk that Women uſe to have that lie in; when this was gone, ſhe had no grievance; yet ſeeing her often, and knowing her to be big with Child, ſhe asked me my advice, to know what ſhe ſhould do. Whereupon I asked her, if any ill vapours roſe up into

her mouth? ſhe told me no. If ſhe had not loſt her appetite? ſhe anſwered, that ſhe never had a better in her life; her heart was light, her body in good temper, ſo that there was nothing that troubled her but an apprehenſion ſhe had, that the Child was dead: whereupon I made her try all means to make the Infant ſtir; but ſhe notwithſtanding felt nothing, only ſhe perceived that ſomething did heave a little upon the operation of the Remedies, which was nothing but the Matrix, which being now diſtempered and grown cold, did as it were anſwer the hot Remedies, teſtifying thereby ſome good which it received thereby. I adviſed her to be patient, and to wait Nature's leiſure, which is provident enough of it ſelf; telling her that I had ſeen an infant which had lain a long time in the womb without budging, which for all that was not dead, although you could not perceive in the woman any thing, but the ſigns of a dead Child. I had oftentimes brought the Lady to bed, and ſhe ſtill had very good Deliveries, and very ſound Children, of a good colour, ſo that I believing her to be of a ſound conſtitution, thought that if the Infant were dead, Nature, which was very ſtrong in her, would expel it in time convenient, and that ſhe ſhould not be forced, not having given any teſtimony of defect; reſolving alſo, when her Reckoning was out, if then Nature ſhewed it ſelf weak, that we would conſult her Friends and Phyſicians. Many of her Friends told me, that they doubted that ſhe was deceived in thinking her ſelf to be with Child; to which I anſwered, that they might be confident that it was ſo. In brief, ſhe was brought to bed, ſixteen weeks after the fright which ſhe had. Now here ariſeth a great doubt, whether the Child died at the hour of her being ſcared, by reaſon that it did not move in all that time? A reaſon that the Child was not dead,

may

may be, becauſe that the Gentlewoman had not her milk till within three weeks after; and yet I cannot but think that it died at the ſame time; for certainly, by that fright the vital ſpirits were raviſhed from it, and the blood of the Arteries retired to the heart of the Mother, not being diſtributed to the Infant, but at the good pleaſure of Nature; the courſe of which being ſtopped, it retired to its firſt ſource, through which the Child ſuffering a ſuffocation, gave a violent motion; and now, after the fright, was come to her ſelf, and that Nature would have returned to finiſh her work, ſhe was not deceived, becauſe the vital faculties of the Infant were extinct; and, notwithſtanding all this, the Mother not ceaſing to reſtrain the menſtrual blood as ſhe was accuſtomed; that finding it ſelf ſtopped, and ſtill increaſing without that uſe made of it that was wont, it made a reflux to the Breaſts, which flowed down again in five or ſix days; for the Infant coming to decreaſe in the womb, now way was made for them, which came not down for all that, but in the Delivery and after; which was in this manner: At the end of the ſixteenth week after the fright, ſhe had pains in the night, ſhe thinking to endure them well enough 'till morning, in the morning cauſed me to be ſent for. I came to her, finding with her a Phyſician, and ſundry others of her acquaintance. The Phyſician that expected me, had ordered a Clyſter to give it her, if I thought it to the purpoſe; I found her pale, cold, and yet in a ſweat, with ſo little pulſe, that I eſteemed her dead; I touched her, and found ſhe had been in Travail, which had been too long neglected; I called preſently for a plain ſilver diſh, into which I ſqueez'd the juice of half a Citron, and ſet it upon a Chafing-diſh of coals; being warmed, I cauſed her to take it; this reſtored Nature a little, and ſtirred up her pains,

pains, and then I aſſiſted her; notwithſtanding ſome of the waters ran down: After her firſt throw, the legs and thighs of the Child came forth: Now finding the Infant to be dead, and ſeeing that ſhe was troubled with no more throws, I was afraid of drawing it forth, for fear it might be rotten: I did give her a Clyſter without moving her, the force of which bringing the Child away, ſhe was delivered of a dead Infant, all over of a leaden colour, without any ill vapour; the Secondine ſound and fair as you ſhall ſee, her purgations as clear as could be, and ſhe had as good and as happy a Lying in, as any woman in the World; all which time ſhe had not the appearance of any Milk at all. Hence we may admire the effects of Nature, which are wonderful! But in ſuch caſes Women muſt be ſure in due time and place; for if a Woman do reſiſt her pains, and doth not put her ſelf in a right poſture, ſhe runs a great hazard of her Life.

A ſecond Obſervation of a Woman that had been in Travail nine days.

BEing called to the Labour of a Woman that had been in Travail nine or ten days, of whom there was little hope; I went, and there found the Woman almoſt dead, her eyes open and fixed, her noſe ſhrunk in, her breath ſmelling like a Charnel-houſe; and ſhe took nothing down into her ſtomach, that ſhe did not inſtantly vomit up again; ſhe had drunk up above two pints of water in an hour, and by her bed, there was a whole ſea of thoſe things that ſhe had vomited up. They gave her cold water, and the yolk of an Egg ſometimes, though it came up again at the ſame inſtant. She felt no pain of the Infant, but finding her Womb was open, and her waters beginning to come down: I found that ſhe had been in Travail; only Nature was oppreſſed, and had not had any good aſ-

ſiſtance,

ſiſtance, ſo that the Infant was retired back again, which ſtifled the Mother, and provoked her vomiting. Upon which, I gave my advice, and though I thought my ſelf come a little too late, yet I reſolved to do what lay in the power of my Art; and therefore I reſolved to give her a good ſtrong Clyſter to awaken Nature, and to bring the Infant lower, which did according to our hopes; afterwards to drink a ſmall quantity of Rhubarb-water which ſtayed with her; a little after, I gave her the Yolk of an Egg, which ſtayed with her alſo, cauſing her to drink nothing but Rhubarb-water; and at every hour's end, I gave her the Yolk of an Egg, which did alſo ſtay with her; by this time, Nature began to ſtrengthen it ſelf, and the pains of the Infant came again; and in leſs than two hours, after the Clyſter and other nouriſhment given, when I ſaw her pretty well, and that Nature ſtrove to expel the Infant, I gave her half a dram of Confection of *Alkermes* in a little Wine; and a little while after I cauſed her to take another Clyſter, into which I put a little *Hiera*, and a little *Benedictum*, which finiſhed the work; for ſhe was then delivered of a very luſty Child, which lived about two days: I came thither about noon, and ſhe was brought to bed before nine at night. I wrote this thus particularly, to let you know that oft-times for want of knowing where the miſchief lies, the Remedies are miſapplied; and indeed a Woman Travailling in the ninth Month, ought chiefly to be ſuccoured with Clyſters.

Of a Woman here in Town that bare her Children eleven months, and could not be Delivered.

BEing called to a Woman in this Town, that thought her ſelf three months and a half gone, which is one of the Terms of time, wherein commonly the Moles and Falſe-births are delivered; having then

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then ſome loſs of blood and pain, I was ſent for, and judged it to have been ſome imperfect Conception, and therefore I uſed all means to aſſiſt her; yet could ſhe not expel it, for all theſe long pains: Whereupon finding ſome ſtrange apprehenſions in her, I wondered; for, in all the time of my Practice, I never knew ſuch a thing as that dangerous in my life. But I afterwards found this apprehenſion to come from a certain accident that had happened to a Siſter of hers, who being with Child, carried it very well to the end of the ninth month; at the end of which ſhe began to be in pain, as if ſhe would have cried out: the pains were great and long, which they were not at all aſtoniſhed at, by reaſon that it was her firſt Child, yet were not theſe pains accompanied with any ſigns of Labour, as, the opening the exterior orifice of the Womb: And they continued thus for the ſpace of two days and two nights. Many medicines were uſed to facilitate the birth, but to no purpoſe; and now ſhe felt not the Child ſtir any more. And now it was concluded, that ſhe had miſtaken her time; and now being at reſt for four or five days, and growing weary of the City, ſhe went into the Country, and being returned without taking notice that ſhe had received any harm, ſhe was taken with the ſame pains as before, which continued a day and a night, and then ceaſed as before. This was adjudged to be certain pains of the Colick; after this, ſhe endured one month longer in her former eſtate, which was now the eleventh month compleat; at the end of which ſhe felt ſome little pain like throws, which preſently affected her heart; upon which ſhe was laid upon her bed, and they brought her Wine; but at the very inſtant ſhe died, without having any time to call for aſſiſtance: Seeing her dead, they perceived upon the right ſide of her belly a very black

mark

mark about the breadth of a Dollar; being opened, they found the Child all putrified. Hence we muſt obſerve, that in Women that are big with Child, who have frequent pain, and nothing coming forth, the Matrix that ſhould open, rather ſhuting it ſelf cloſer, whether it be at the time or no, you muſt make for them clyſters that expel wind, which are to be reiterated as occaſion requires; which Rule, if it had been obſerved in this Woman, ſhe, nor the Fruit of her Womb, had not periſhed in that manner.

Of the common opinion, that a Woman ſeven months gone, ought to walk very much; and of the Accidents that happen thereby.

IT is a common error among Midwives, which is not to be paſſed by, that a Woman with Child, when ſhe hath gone ſeven Months of her time, is to walk much: Upon a conceit that exerciſe is very proper for her; for that, they ſay, doth looſen the Child from the reins, and facilitates the Birth. I confeſs, as to facilitating of the Birth, it may ſomething avail; only I muſt add this alſo, that it is better to draw away the Child than to break it; and moreover it is better to be ſomething longer in Travail, than to incurr two or three evils which ordinarily happen; the firſt is, that the Child in the end of the ſeventh month, doth make certain endeavours to free it ſelf from the belly of the Mother; and without doubt his firſt endeavour is to turn himſelf in the belly of the Mother; for the Infant turns himſelf a good while before the time of Labour; and therefore, I ſay, Exerciſe is very dangerous: The firſt reaſon is, becauſe by puſhing downward the belly is dilated, and eſpecially in ſuch as carry their Children low; and beſides, oft-times the head drags down all the body of the Womb, and looſens

looſens the ligaments in ſuch a ſort, that after Delivery it can hardly be put into its place again. Beſides, the Children having their heads between the bones of the Mother, by much walking of the Mother, they come to be bruiſed, ſo that the Infants do many times dye, and no man is able to give a cauſe why; for the branches of veins which are for the nouriſhment of the brain open in an inſtant, letting out the blood which is contained in them; and when the corruption is ingendered, there follows immediately Feavers, and corruption of the Infant: At other times, Women coming to ſit upon a hard ſeat, do bruiſe the head of the Infant, which cauſes like accidents; and in all theſe accidents, none but the Midwife is to blame, unleſs the belly it ſelf be ſpoyled. This, they ſay, is the fault of the Nurſe, who did not apply remedies fit to reſtore the fault. I muſt confeſs that remedies do much avail to the recovery of the aforeſaid malady, and do much avail to the healing of that diſeaſe; but, to reſtore it to ſuch an eſtate as it was in before, I ſay it is a thing impoſſible for medicines to perform: For the skin which is once ſeparated, cannot be cloſed again without a ſcar. I would now not only blame thoſe that aſſiſt them, but, by putting the actions of people before them, ſhew them where lies the fault, and what reaſon I have ſo to do: I muſt confeſs that falſe accuſations have made the moſt able Midwives timorous; for they lye liable to ſo many cauſes of detraction, that all that are either but indifferent good, or elſe not good, are all accuſed alike, if any thing fall out amiſs with the Patient, as if they were the abſolute cauſes of the evil, or that it lay abſolutely in their power to hinder it. It happens alſo many times, that a Midwife worthy of that name, doth deliver a woman from death, and yet in the place of much praiſe, ſhe incurs

many times much blame; ſo that they are oftentimes conſtrained (to avoid the ſcandal) to advertiſe them of their ill procedures, and to give place to thoſe that know not how to do things with that ſweetneſs and judgment. The fault is no where but in the ignorance, ſcandal, and ingratitude of Women toward thoſe of this Calling. Beſides, there are a company of young Women, that becauſe they have had one Child, do give themſelves a great deal of liberty to talk of theſe things. Cries one, I like not theſe Midwives that handle me; I will change mine, cries another, for that trick alſo; ſo that many out of a kind of fear have a greater deſire and will to be complacent than to do well; and ſo ſitting with their hands before them, entertain their Patients with diſcourſe; who for all that feeling their pains, are conſtrained to thruſt forward, upon which the head of the Infant coming firſt, for the moſt part the womb ſerves for a *Head-band*, which comes forth before it; whereas, might the Midwife be permitted to touch the Patient, they might put back the Womb, and prevent many accidents that happen in Lyings-in, which happen ſometimes to be a total relaxation of the *Matrix*; of which when the Women complain to their complacent and flattering Midwives, they reply; why, Miſtreſs, you know I did not touch you; and beſides, I am not in fault if you have been touched: This is the fruit of their reproaches. You will ſay, there are abundance of Countrey-women that the Midwife never touch at all, and they do not know ſcarcely, whether a Woman lye in, or no, unleſs they ſee the Infant appear. But they are not free from the Diſeaſe whereof I ſpeak; for I have ſeen ſo great a company of them, that I have been afraid to behold them. This comes, ſay the Midwives, becauſe they touched them not, and

that

that it is occaſioned, either becauſe the Infant is too big; or they ſay, it is a burſtneſs, or the coming down of the great gut; the moſt ſubtile put up a Clew of Thred, the others a Ball of wax, which eaſeth a little while, but comes out again every hour.

Of a Child which they thought ſick of the Epilepſie, occaſioned by the ſickneſs of the Mother, and of the cauſe.

ONE day there came to me a Gentle-woman, to deſire me, that I would give her ſomething for her Daughter that was ſick of the Mother: When her Mother related what ſhe ailed, I deſired to ſee her. I ſaw her, and ſhe had in one hour two ſeveral fits, which was an affrightment, attended with very much yawning, after which ſhe remained in a very great weakneſs; all which time the mouth of the Child was drawn more to one ſide than the other; the eyes when ſhe was out of the fit were open, and fixed in one place; I inquired of the Mother, at what age her daughter came to be firſt troubled with it; who anſwer'd, that ſhe had been in this Town ſomthing more than a year; and that before that time ſhe was never troubled with any ſuch thing: I gave her the beſt Counſel that I could; and firſt of all I bid her to carry her again to the place where ſhe was firſt nurſed: uſing ſome few remedies that were convenient; which proſpered ſo well, that, after ſhe came thither, ſhe had but one fit, though ſhe had them ſo frequently before. Of this no other cauſe can be given, but that the air of the place where ſhe lived for that year being thicker then that where ſhe was nurſed, cauſed in her a ſtirring of the humours, with which the mother was continually afflicted, ſhe being diſpoſed naturally to that kind of diſeaſe.

Of a young Woman, who being ſtruck upon the belly by her Husband with his foot, was in great pain, and could not be brought to bed without the help of a Chirurgeon.

I Will here relate a thing which I have ſeen in a young Woman; that, if the like accident ſhould happen, the ſame Remedies may be applied. There came a Woman to me, to declare to me a diſeaſe with which ſhe was troubled, deſiring me to do my utmoſt; for that hitherto, ſhe could not lye in without the help of a Chirurgeon, who had already killed two of her Children. I, knowing what an ill Husband ſhe had, and that he had given her a blow upon the belly with his foot, and had broken the *Peritonæum*; which was the reaſon, that part of her guts hung down upon the ſhare-bone like the bag of a Bag-pipe; to which place, being big, the Womb jutted out, ſo that when the time came, the Infant had not liberty to turn it ſelf; ſo that the Midwife ſeeing ſhe could not have the Child without loſing the Woman, was fain to make uſe of Chirurgeon. I conſidered her diſeaſe, and ordered her to carry a ſwatheband, ſuch a one as Women with Child carry to ſupport their bellies, only made a little more hollow; and I cauſed her to wear it as they that are burſt do wear half-flops, lying ſmooth with cuſhionets within, and never to riſe without this, whether big, or no; which ſhe did, and ſtill does, and bears as fine Children, and lyes in as well, as any other Woman.

Of two Deliveries of one Woman.

THere was a Woman, who being come to a ſufficient age, became big: ſhe cauſeth two of the beſt Midwives of the Countrey to aſſiſt her in her Lying in; the hour being come, they did as Art commanded them, which was, The Child coming well into the world; to keep her in a good ſituation, to cauſe her to eat things which were only for the purpoſe, to keep

her moderately warm, and then to bring her pains to a good iſſue. I excuſed the paſſion and impatience of friends, but I would not do any thing againſt my duty for complacency; a fault that is ſoon committed, but not ſo eaſily repented of; This Woman was pretty long, as moſt Women are of their firſt Children; in which time her husband, altogether impatient, and ſeeing her to doubt the report of the Midwives, Therefore, ſaid he, here is a Chirurgeon hard by, who may be ſent for to reſolve the doubt of the Midwives; he ſent for him juſt about the hour that the Woman was to be brought to bed: The Chirurgeon when he came, ſaw that the Child was ready to come forth. The Midwives who had given way to the Chirurgeon, thinking to take their place again as ſoon as he had touched her, to make his report, were deceived; for he ſeeing the buſineſs ready to be done, told her Husband that it was neceſſary for him to operate, but that he would proceed with ſo much induſtry, that he would not only bring forth a ſound and a luſty child, but moreover that he would render his wife alſo into a ſafe condition. The Midwives when they would have ſpoken, were put to ſilence. The Gentlewoman was preſently delivered, and he ſtayed but a little while to receive his reward: Thus the Midwives that had attended long, and all the while of the Travail, were diſpiſed, and put off; and the Chirurgeon extolled and praiſed, and well rewarded with ſeveral moſt obliging and courteous invitations. About a year after, he was entertained upon the former ſcore like a Prince; the hour of her Labour came again; and the Gentleman was gone to viſit ſome of his friends, having ſuch a confidence in the Chirurgeon, that he ſet his mind at reſt for any danger. The Labour of this child was not like the Labour of the other child; for it came with the feet foremoſt; and when the whole body was come forth,

forth, the head could not be got forth. He had brought with him no inſtruments, thinking that this Delivery would have been like the other; but ſeeing himſelf at a ſtand, he ſent to a Chirurgeon not far off for an Iſtrument: in the mean time, he ſent into the kitchen for a Ladle, with a hook at the end thereof, to draw forth the child. He drew it ſo well, that he drew away the life of the child: and without ſeeking any further for any body to ſaddle his horſe, or bidding any body farewell, he fled his wayes. This may be an inſtruction to thoſe that are ſo ready to entertain Mountebanks, and Empericks; than whom, there are no men more prodigal of the life of another for money.

Of a Woman, that becauſe ſhe would not be ruled in her Lying in, died.

I Was one day called to the Labour of a woman, which had good Deliveries of her Sons and Daughters, at their due time, although her Deliveries of Boys were always more difficult than thoſe of her Daughters; being come to her, I found her walking in the Chamber with her leggs bare, in a ſeaſon that was not overhot. I cauſed her to be put into her bed to warm her again, but ſhe would by no means endure it; although I prayed her, ſhe was angry with me, and told me, This was not the rule, to be conſtrained. The Miſtreſs and the Nurſe combined againſt me; the night approached; the waters being come down, I feared the ill ſucceſs of this buſineſs, that her diſeaſe would be irrecoverable by reaſon of her ſelf-will'dneſs. I deſired her husband to uſe his endeavour, but he could do no more with her than I: about midnight, I prayed her to go to bed again, and to warm her ſelf, and unleſs ſhe would do ſo, I could do nothing. She told me, I underſtood nothing in reſpect of a certain Surgeon, who, when ſhe had ſuch a kind of Labour before, only toucht her with his finger, and delivered her; and that ſhe

would have him. I was content, and ſo ſhe ſent for him. He came very confidently, but his work was not at ſo eaſie a paſs as formerly: he put a good large Table-Napkin before him, truſſing it up to his elbows, ſaying he was as able to deliver her as before. She would no more ſee me after his arrival: the Surgeon to whom I repreſented (after his arrival) all that I had underſtood and ſeen, and the fear which I had of her, told me that all would be well. At day break, a neighbour of mine calling me away, I deſired her Husband to let me go; but he was unwilling, unleſs I would promiſe to come again, which I did; and as ſoon as the door was open, one of the ſervants told me, another Midwife was ſent for. Her Husband deſired me again, that ſince the Chyrurgeon failed of his skill, I would uſe my skill; but it was too late, for the Chyrurgeon left them, and the Woman died. See here how ill a thing it is to be opinionated, for I could eaſily have delivered her, if ſhe would have been ruled by me.

Of certain Women that bear Children, and lie in before their time: And others, at their full time, who grow big, and full of humours, which cauſeth the death of the Child, preſently after their Delivery; their Children being nouriſhed in their bellies, like fiſh only with water.

I Knew a Gentlewoman who had Laid-in three times, but yet none of her Children lived: I deſired her to take a Phyſician that might give advice both to her and me, and to order her ſome remedies, and a government of diet to keep her from ſuffering the like accidents for time to come. We choſe a Phyſician, who preſcribed certain Tablets or Trochiſques, to take from the time ſhe began to grow big, until the time of her Delivery, twice a week; as alſo to take the water of *Indian Bul-ruſh*, and of *Sarſaparilla*, to mix in her drink, or broth, as often as ſhe would, having a due

due regard to the heat of her blood: She obſerved every tittle of his directions, which made her to bear a Son, alive, ſound, and healthful. She continued theſe Remedies four years together, but the next time ſhe grew big with Child, ſhe thought that Nature of it ſelf would be ſufficient: I counſelled her to the contrary, but ſhe hearkned not; ſo that when her time came, ſhe was brought to bed of a dead Child. I ſhall give you the Receipt of the Tablets, and of the water, for the benefit of Women that are ſubject to an ill Delivery, by reaſon of the great quantity of water, which hindereth the Child from turning in the Womb: The Water is made in this manner.

Take two pints, or two pints and a half of water; put therein half an ounce of the root of *Indian Bulruſh*, and an ounce of *Sarſaparilla*; put this in the drink, and let it infuſe one night; mix it with the drink, or elſe drink it pure.

The Tablets are made after this faſhion

Take Mace, Saunders, Rhubarb, Pearl, and Coral, Sena, of each 25 grains, with one ounce and half of Sugar; let every Tablet weigh ſix drams.

The obſervation of a Woman, who was thought unable to bear any more Children; yet contrary to expectation, was delivered of one; and the reaſon thereof.

THere are certain Women who have the neck of the Womb long and hardned, by a cold humor that falls down thereon, and renders them uncapable of conceiving. One I have heard of, who was afflicted with this Diſeaſe, and voided a great deal of putrified blood; by a certain fumigation that I taught her, ſhe was cured. I can ſay this of a certainty, that after this Woman had voided this putrefaction, ſhe came to ſee me with a very luſty Child, and was big of another; for being diſcharged of the burden of putrified blood, ſhe found her ſelf marvellouſly free for

Conception; for the Matrix that began to be ulcerated, was now fortified, and ſtrengthned again, and the natural heat began to take poſſeſſion there again.

A good obſervation in the choice of Nurſes.

THere be two ſort of Nurſes which I have found: The one is of ſuch Women as are of an ill humor, or juice; which humors ſettle all in the milk, for that is the place where theſe fluxes diſcharge themſelves. Theſe Women are in a better condition being Nurſes, than when they are not Nurſes; and being not Nurſes are ſubject to pains, ſometimes in the arms, and ſometimes in the ſhoulders, ſometimes in one of their legs or thighs; or elſe they are ſubject to the watring of the eyes, or ſwelling in the corner of the eye or noſe. Theſe are good Nurſes, as long as Children are fat; but the fat is ſoft, and the Infants dull and ſottiſh, giving no great ſigns of vivacity; coming to bear teeth, they are very ſickly, and do ordinarily die, by reaſon of the flux, that puſheth out too great company of teeth at once. The Children that eſcape this, are more ill juic'd in their infancy, than are their Fathers and Mothers in their old Age. If the flux that afflicts them be ſalt, the milk is of a blackiſh and blewiſh colour, if it be of Choler, it is more dangerous than the other, for that is more dangerous and venomous to the Children. There is another ſort of Nurſes more dangerous than theſe I have now ſpoken of; who preſently after they have Lain in (that is, three, or four, or five, or ſix months) are taken with their Purgations, a thing which never happens to good Nurſes: for this is the courſe of Nature, that all the blood which is retained, is dedicated to the nouriſhment of the Infant. This is cauſed by a moderate heat which is in their blood; and, to ſay true, as ſoon as ever this happens, the Infant muſt be taken away, for they are more apt to conceive, than to nurſe; and if they continue Nur-

ſes,

ſes. they do but ruine the Children. This is but too much experimented, and I ſpeak this to ſave the lives of a great many Children, when ſeeing them ſuck I have diſcovered their want of milk; ſo that I may ſay, there dies a third part of the Children, for want of taking care in this particular, which yet ſeem fat, and in good caſe.

This is the cauſe of great Cholicks and windineſſes in Children, which kills them in a moment; for the leaſt Feaver that takes them, carries them away. Beſides this, there are ſome whoſe milk is ſo little, but withal ſo thick, that it ſticks upon the tongue, palate, and throat, which cauſes, as it were, a white canker, which is more and more heated by reaſon of their forcible drawing in vain; and poſſeſſeth all the throat, whereby they are hindred from ſucking. Theſe Nurſes will milk after this, a drop or two out of their breaſts, crying, Look ye, the Child cares not for ſucking. I never knew more abuſe in any thing, than in Nurſes: for let them make what excuſe they will, it is nothing but neceſſity that reduceth them to be ſuch. Although the greateſt part do ſay, that it is to get acquaintance; yet when they have a Child, whether they have milk or no, yet they deſire not to part with it, no more than they do to drown themſelves; whereby the Parents are often deceived. And therefore the Mothers ought to have a great care, and to make it their buſineſs to ſurprize the Nurſes at their own houſes, that if there be any miſcarriage, they may find it out. And indeed it is very reaſonable, that the cauſe of theſe poor creatures that cannot complain, ſhould not be neglected; and theſe She-murderers be made known, that they may not go unpuniſhed.

Of a Woman which I laid two ſeveral times, and of the difference of her bearing of two Children, proceeding from ſeveral cauſes.

I Was called to lay a Woman, who ſaid ſhe was gone her full time; ſhe had the ſame pains that women are wont to have in the time of Travail, but her waters came not down. At one forcible Throw ſhe caſt forth a great membrane like a Hogs-bladder, all united within and without, only that it had divers branches of veins, as you ſhall ſee in a bladder; which I preſently cut, and found therein a little Infant, well ſhaped, ſwiming in black waters: it had gone its full time, and was ſo lean, that it reſembled a meer Picture; it had the Navel-ſtring holding faſt to the bladder, where it is to be ſuppoſed thoſe ſmall branches of the veins do end. Here, as I gueſs, as long as it found any blood, it lay languiſhing; but, that beginning to fail, it died, and preſently voided thoſe excrements that were contained in the inteſtines, which being mingled in the waters, made them black: And as for the Woman her ſelf, ſhe was the fulleſt of humours that ever I ſaw in my life. Another time I brought the ſame Woman to bed, who was delivered of a Child that came the ordinary way into the World, with the head foremoſt; now I perceiving her in Labour, found nothing at firſt but a certain ſoftneſs, as if the waters were coming down: Afterwards I perceived a certain bag with hair; athwart which I ſaw certain great knobs or heads. The Infant being come forth was not yet formed; the face and the head were like vizards more than any face; it had the form of a noſe, but it was ſoft like wooll: The head was full of water, and thoſe knobs which appeared, were nothing but the ſutures of the head, which the too great abundance of water had disjoyn'd: in the hands it had nothing but hair inſtead of bones, and the toes were of the ſame: The woman her ſelf was ſaid to be extream cholerick, and moiſt. *In-*

Inſtructions of a famous and dying Midwife to her Daughter, touching the practice of this Art.

DAughter, if the excellencies of what is to be known in this World are to be found not in one, but in ſeveral Countries; certainly they are moſt able to inſtruct who have had the greateſt experience, and longeſt travel in the World; which is the reaſon, that in this ſmall Treatiſe I have not tyed up my ſelf to the rules ſolely of my own Nation, but have ſearched the ſtudies alſo of other Nations, that thou mayeſt be bettered, not only by my experience, but by the Labour of others.

In the firſt place therefore, I exhort thee to be diligent, and to leave nothing unſearched that may tend to the advantage of thy practice. And to this end, be always learning to the laſt day of thy life; which that thou mayeſt not ceaſe to do, be always humble; for thoſe that are proud and obſtinate, never gain upon the hearts of thoſe that are knowing in ſecrets. Be ſure thou never make trial of any new Remedy or Receipt, either upon poor or rich, if thou be'ſt not aſſured of the quality and operation thereof; and that it can do no hurt, whether it be applied outwardly, or taken inwardly. Hide none of thoſe good Receipts which thou knoweſt, either from Midwives, or Phyſicians; for otherwiſe they will eſteem them as little as thoſe of Mountebanks, as if thou hadſt but one cure, like them, for all Diſeaſes, and yet didſt brag as they do of doing wonders, yet ſtill conceal their Receipts. Thou muſt ſpeak freely of that which thou knoweſt, and give a reaſon for what thou ſayeſt. Be not negligent, but ſo increaſe thy Talent, that people may ſay, you are better than ever your Mother was: I muſt tell thee, thou haſt taken a matter of great importance into thy hand; and that in this Art there are two ways eaſie to take; the one to ſave thy credit, and the other to loſe it.

it. Above all things, you muſt beware (for any treaſure in the world) of adhering to one vice, ſuch as they are guilty of who give Remedies to cauſe Abortion; for thoſe that do ill, and thoſe that ſeek a damnable remedy, are wicked in a high degree. But it is a higher degree of wickedneſs for thoſe that are no way ingaged in the buſineſs, for lucres ſake to kill both the body and ſoul of an Infant. This I do not ſpeak that thou ſhouldeſt refuſe to give Remedies upon juſt occaſions: but to take heed how you be cheated by ſubtle perſons, who ſhall tell you fine ſtories of the diſeaſes of their Wives, or Daughters, which they may ſay are very honeſt, hoping to get from you ſome Receipts to effect their wicked deſigns, ſend them to the Phyſicians, for you may give them a lawful excuſe, in ſaying that ſuch matters do not belong to your charge. Never keep the cawl called *Amnios*, which covers the head and ſhoulders of the Child, for Sorcerers to make uſe of.

If you are ſent for to any houſe, inform your ſelf of what condition they are, and whether they be rich, or whether they be the pooreſt creatures in the world, ſerve them with like pains and affection, and if you find them to be very poor, take nothing; for to them a litrle is a great deal: viſit them alſo afterwards with diligence, that for the ſmall time wherein they keep their bed, you may be aſſiſting to them in ſtrengthning and recovering of their healths. I charge thee, Daughter, that in all thy life thou never receive a Woman into thy houſe to lie in; for that is but a kind of Panderiſm cloathed in ſome pretence of Charity; neither doth thy profeſſion oblige thee to do it. If it chance to be a woman that is not wholly betaken to whoredom, that there is ſome hopes of recovering her from that loſt condition; if then ſhe deſire you out of a belief of your ſufficiency, or ſecrecy, you may then go

to

to her in an honeſt place. You muſt comfort her, if ſhe be afflicted, and put her in the right way, exhorting her never to commit the like again; but to receive ſuch perſons into your houſe, is but a means to encourage evil: As the receivers of ſtollen goods are a means to encourage Thieves; even ſo, the Midwives that bring ſuch a ſtench to their houſe, do aſſiſt and abet the evil which they do, whilſt they know where to diſcharge themſelves of the like burthen again. At the firſt when I took upon me this Calling, I took two into my houſe, the one of Quality, the other of an ordinary condition; I ſaw them ſometimes in ſuch fits of deſpair, that I could hardly bring them out of them again. Thoſe from whom the evil came; upon whoſe account I had received them, came now and then to ſee them, becauſe they brought them maintenance; I was continually fain to keep watch with them, for fear they ſhould do any evil in the houſe: And I muſt needs ſay, I had better have kept a herd of Swine. Such unreſts as theſe ought not to enter into the breaſt of a Midwife; for, her mind ought to be free and at peace. Beſides that, a cuſtom of laying Women of an ill life, ſpoyls the reputation of a Woman, and oft times endangers the health alſo. To confirm which, I knew an honeſt underſtanding Midwife, that laid a Courtezan that ſeemed to ail nothing at all; but ſhe, having an inveterated Pox, gave it to the old Midwife upon her right hand, upon which there came a red *Bubo*; for all which, being unwilling to leave off her Calling, ſhe ſpoyled after that above thirty Houſholds; for the Husbands got the Pox from their Wives, and the Children from their Mothers.

Now let me tell thee, Daughter, that thou oughteſt not to take it ill to ſee the condition of Midwives deſpiſed; neither let this hinder thy Studies in the perfections of this Art, which are not to be comprehended by thoſe that

that deſpiſe it. Neither be diſmayed if thou ſeeſt people in this condition, that do not deſerve to be; for this doth not at all diminiſh the honour of thoſe that are good: for it comes from hence to paſs, becauſe they that receive them for mony, do as Stablers do, put the good and bad Horſes together; the good Horſes are in no danger to be hurt by the Jades, but the Jades are in hazard of being kickt and ſpoyled by the good Horſes.

Never think of any think elſe but of doing well, and ſerving thoſe that ſhall call thee according to their own liking, if that which they deſire be not prejudicial to them, but if that which they deſire; be to their hurt, be ſure that thou diſcharge thy ſelf of them, and eſpecially excuſe thy ſelf to the aſſiſtants, that thou mayſt perſwade them to reaſon. A ſweet diſpoſition in a Midwife is much more commendable than a rigorous: the pain of Child-bearing is a very hard labour, which thou muſt conſider, and accordingly conform thy ſelf to the humour of the Patient, knowing thy ſelf to be called to comfort and aſſiſt her.

Mark well, entring into a houſe, in what condition the Patient is; if the evil be at hand, you muſt encourage her, and prepare your ſelf with thoſe things that are neceſſary; and firſt you muſt ſee that the Bed be well made for the woman that is to be brought to bed, and then to put on her a little ſmock, and waſte-coat, and other linnen neceſſary: And if ſhe be ſo opinionated, as that ſhe will not; tell her how much you do it for the better; and how great a pain it will be afterwards; content her though, *for you muſt make of a bad Market no more then you can.* You ought to give order for things to be had from the Apothecaries with her conſent; or if ſhe be young, with the conſent of her friends. You muſt take order alſo that ſome good broth be made for her to take, in the time of her Travail, if it ſhould chance to be long; and alſo two hours after her being brought

brought to bed. Above all things I charge thee, that what ever buſineſs thou maiſt have there, that thou go not about them too haſtily. For there is nothing ſo nauſeous to be ſeen, as the improvident actions of over-buſie women. Never be diſmayed if every thing go not well; for, fear diſorders the ſenſes; and a perſon that keeps her wits together, without ſuffering them to be ſcattered by fear, is capable of giving aſſiſtance in weighty affairs, and eſpecially where things are done with leiſure; for in ſuch caſes Nature helps marvellouſly, when we are moſt at a ſtand. There is a great neceſſity of prudence, eſpecially in the age wherein we live. There is now no need of *Coloquintida* to render any thing good in it ſelf, bitter and diſagreeable to the taſte. There are few Women now a days that do give that reſpect, or have that kindneſs for them as in former ages; for then, when their Midwife died, they ſhewed a great deal of ſorrow, and prayed God that now they might have no more Children: which though it were not well done, yet it ſhewed their affection. Now a-days, Women uſe them as meer Hirelings.

There is a great deal of artifice to be uſed in the pleaſing of our Women, eſpecially the young ones, who many times do make election of Men to bring them to bed. I bluſh to ſpeak of them, for I take it to be a great piece of impudence to have any recourſe unto them, unleſs it be in a caſe of very great danger. I do approve it, I have approved it, and know that it ought to be done, ſo that it be concealed from the Woman all her life long; nor that ſhe ſee the Surgeon any more: for it is very inconvenient to Husbands, that (unleſs in caſes of very great danger) ſuch things concerning their own Wives ſhould be communicated to any other men but themſelves.

To this purpoſe ſhall I tell thee Daughter, that being called to the Labour of a Friend, where were none but

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2 or 3 of her acquaintance, they asked me what I thought of the Labour: to which I answered, that the Child did not come well, but that I would do the work with the assistance of God, without danger to the Child, or to the Mother. They desired me that I would let a Surgeon see her: for their satisfaction, I consented to it; provided that she might not see him; for I was fearful, lest she should die with apprehension and shame; I perswaded her to slide down toward the feet of the bed, and darkned the Room on that side where he was to come; at the feet he touched her, and she was brought to bed without any other assistance, save that of God and Nature. Since these injuries have bin put in fashion, there have bin observed greater hazards and dangers in lying in than before, which might be remedied by persons capable of their profession, if they might be let alone. But this Detraction is so much in request, that among some kind of people, there is much ado to make them believe the truth, and especially where they cannot get great advantage by so doing, and truly, Honourable persons which I have had the honour to serve, make other women seem monstrous to me. You shall come into some houses, where there are certain persons that hold such false lights to the Mistress of the House, that she sees quite contrary to that which is real; which persons if they are not humoured, your business will be there soon dispatched. Take great heed of coming there, for it may chance to gain you nothing but a great deal of care. There are some Women that have no Children, at which they are very much troubled; which is so, notwithstanding that they might easily be helped, if they would tell an understanding Midwife where the defect lay.

As concerning those, who are sent for to lay Women in the Country, I must say this, that as for those that are not very well experimented, they may incur many hazards by reason of their ignorance, and the multiplicity

of

of accidents that may happen: And for thoſe that are knowing, to leave their Patients in the City, is a thing that may diſpleaſe, and wrong many, and run the hazard of being no more entertained among them, to their own ruine; neither is there any certainty of a Woman that will run rambling into the Country. My laſt advice is, that thou do well, and in ſo doing, fear nothing but God, that he may bleſs thee, and thy endeavours.

Explanation of the firſt Figure.

A A. *The right and left Kernel of the Reins.*
B. *The true Kidneys.*
C C. *The Emulgent Veins.*
D D. *The Emulgent Arteries.*
E E. *The Spermatic Veins.*
F F. *The Spermatick Arteries.*
G G. *The Trunk of the hollow Vein.*
H H. *The Trunk of the great Arterie.*
I I I I. *The Ureters.*
K K. *The Veſſels that prepare the Seed.*
M M *The Stones with all their Tunicles.*
N N. *The Veſſels carrying the Seed, retorted back into the Bladder.*
O. *The Bladder.*
P. *The Neck of the Bladder.*
Q Q. *The two glaudulous Fore-ſtanders.*
R R. *The two Muſcles that erect the Yard.*
S S. *Two other Muſcles dilating the Ureter.*
T. *The body of the Yard.*
U. *The* Præputium *that covers the Nut of the Yard.*

Expla-

Explanation of the ſecond Figure.

A. *The Bladder turned downward.*

B B. *The inſertion of the Uterers into the Bladder.*

C C. *The neck of the Womb, which Anatomiſts call the Sheath, which receives many veſſels.*

E E E E. *The two lower round Ligaments of the mouth, cut away.*

F F. *The blind Veſſel of the Womb annexed here to the uppermoſt and broad Ligament.*

G G. *The ſame veſſel on the other ſide, ſeparated from the broad Ligament.*

H H. *The different or Seed-carrying veſſels on each ſide, ending in the neck of the Womb.*

I I. *The upper and membrany Ligament of the Womb, like the wings of a Bat; thorow which many veſſels, that ariſe from the preparing veſſels, are ſcattered and diffuſed.*

K. *The preparing Veſſels of one ſide, not yet diſcerned from the firſt membrany, or filmy Ligament.*

L. *The preparing Veſſels on the other ſide, ſevered from the filmy Ligament: to ſhew you their inſertion into the ſtone, with its films.*

M M. *The Stones; where one is covered, the other is bare.*

N N. *Many Veins and Arteries ſcatered into the neck and bottom of the Womb; ſerving for the purgation of the flowers, and the nouriſhment of the Fœtus.*

O O. *The Nerves ſcattered through the body of the Womb.*

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